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MIRACULOUS ESCAPE OF THE MISSIONARIES.

Page 174

MISSIONS IN LABRADOR

FROM THEIR

COMMENCEMENT

TO

THE PRESENT TIME.

DUBLIN.

Published by the Religious Tract & Book Society for Ireland.

1851.

MISSIONS IN LABRADOR,

FROM

THEIR COMMENCEMENT

TO

THE PRESENT TIME.

"I have not found so great faith, no, not in Israel; and I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." MATT. viii. 10, 11.

SECOND EDITION.

DUBLIN:

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PREFACE.

The following history of the Missions of the United Brethren on the coast of Labrador, has been principally compiled from the "Periodical accounts" published by the Brethren's Society in London. The Editor, however, being unable to procure the earlier Numbers of that Publication, is chiefly indebted to "Holmes' Historical Sketches," for the facts which are recorded in the commencement of the narrative. He has also to acknowledge his obligation to a recent Publication, for some of the descriptions of the characteristic features of the polar regions, contained in the introductory chapter.

The history of the Labrador Mission, may be considered as an illustration of the truth contained in those words of Scripture—"As

many as received Him, to them gave he power to become the sons of God; even to them that believe on His name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" In the perusal of the following narrative, the reader will observe the utter inefficacy of human means to convert a soul. It will be seen, that, although the savage people, among whom the Missionaries laboured, were convinced of the disinterested love of their teachers, and although they felt their superiority in intelligence and knowledge, still their assent to the truths which they taught, was hypocritical, cold, and uninfluential. But, when it pleased the Lord, in his sovereign wisdom and goodness, to pour out His Spirit upon the Esquimaux congregation, at a time, and under circumstances, when it was least expected, then indeed, the once ignorant savages believed "with the heart unto righteousness," and the marvellous change produced in their principles, affections, and conduct, manifested that they had indeed received power to become the sons of God.

May the great Head of the Church be pleased to vouchsafe His blessing to this little Volume! May it be the means of exciting in careless souls a desire after a name, and a place in that eternal kingdom of light and purity, of which it treats! And may it excite in the breasts of those, who have already been delivered from the power of darkness, and translated into that kingdom, fervent desires to extend its conquests, until all the ends of this dark and sinful world, "Shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Him."

October, 1831.

CONTENTS.

CHAPTER I.

Situation of Labrador—General appearance of the country—Severity of the cold during winter—Approach of summer—Thawing of the ice—Mountains and fields of ice—Fogs—Esquimaux—Their stature—Countenance—Dress—Mode of subsistence—Dogs—Improvidence of the Esquimaux—Their intellectual condition—Moral character.....1—14

CHAPTER II.

Earliest labours of the Moravians in the Northern Regions—First attempt to establish a Mission on the coast of Labrador—A ship sent out by the Brethren—Murder of Erhard—Return of the Missionaries—A second Missionary Enterprise undertaken—Mr. Havens intercourse with the Esquimaux—He returns to Newfoundland, but repeats his visit next year, accompanied by Mr. Drachart, and

others—Their Intercourse with the Savages—A Quarrel between the British and Natives causes a temporary suspension of Missionary labours, 15—40

CHAPTER III.

Hostilities between the British and Esquimaux—Karpik taken as a prisoner to Newfoundland—He is sent to England, and entrusted to the care of Mr. Haven—Effect of kindness—Karpik's self-righteousness—His love of dress—Gradual opening of his mind to the truth—Conviction of sin—He refuses to return to Labrador—Natural amiability—Karpik removed to Fulneck, and placed under the care of Mr. Drachart—His death—Reflections.....41—54

CHAPTER IV.

Growth of Christ's kingdom—Establishment of the first Missionary Station in Labrador—Willingness of the Esquimaux to hear the Missionaries—An Esquimaux on his death-bed professes dependence on Christ—Some of the Missionaries make a voyage of Discovery—They are wrecked, and two of them drowned—The Stations of Hopedale and Okkak established—The Gospel preached with little effect—The causes which hindered its Progress—Cares and Pleasures of the world—Wonderful preservation of the Lives of two Missionaries.....55—86

CHAPTER V.

Lukewarmness of many of the baptized Esquimaux—Unpromising appearance of the settlement at Hopedale—Wise reflections of Esquimaux—Death of Mikak—Conversion and death of a noted Angekok and murderer—Death of Esther.....87—96

CHAPTER VI.

Loss of a Missionary—Sickness among the Esquimaux—Their low spiritual state—Encouragements—Brotherly love of the Missionaries—Death of a converted Esquimaux—Commencement of an awakening among the congregation at Hopedale—Its progress, and extension to Nain and Okkak—Some effects of this awakening.....97—124

CHAPTER VII.

Letter of an Esquimaux—The Esquimaux no longer resort to Sorcery for relief in distress—Anecdote of a Heathen woman—Conviction of sin—Conversion of a Sorcerer—Power of the Word of God—Brotherly love, and enlarged benevolence of the converted Esquimaux—Private Religious Meetings among the Believers—Family worship—Awakening among Youths and Children—Death of a believing child—Deliverance from the fear of death—A backslider—Frightful death of Kapik—Reflections.....125—166

CHAPTER VIII.

The Missionaries labour with their own hands—Annual arrival of the Brethren's ship at Labrador—Wonderful preservation—Reflections.....167—173

CHAPTER IX.

Continued effects of the awakening among the Esquimaux—Their joy on receiving printed Hymn books from Europe—Generosity of the Christian Esquimaux—General state of the congregations in 1810—Death of a Missionary—Numbers of Esquimaux receiving Instruction in 1817—Their love of the Scriptures—The New Testament printed—Anecdotes—Sickness of a Missionary—Jubilee of the Mission—Arrival of an English Sloop of War—Kindness of Captain Martin—Good conduct of the believing Esquimaux.....174—192

CHAPTER X.

General state of the Congregations in 1824—Consecration of a new Church—Famine among the Heathen—Conversion of a murderer—Power of example—Benefit of Bible reading—Declarations of Believing Esquimaux—Wonderful preservation of the lives of some Esquimaux.....193—215

CHAPTER XI.

State of the Esquimaux congregations in 1830—Numbers of the Heathen under instruction—Declarations of the Baptized—An Esquimaux letter—Conversion of an obstinate Offender—Dreadful sickness—Triumph over death—Gratitude of the believing Esquimaux—Increasing providence—Manual labour of the Missionaries—Travelling in Labrador—Brotherly love of the Missionaries—Establishment of a new Settlement contemplated.

216—237

CHAPTER XII.

The Missionaries learn that the northern districts of Labrador are thickly peopled—Are invited by the Heathen to settle among them—An unsuccessful voyage—Another voyage undertaken by the Brethren, Kmoch and Kholmeister—Devotedness of the Esquimaux pilot—Various perils—Intercourse with the Heathen—A providential meeting—Amazement of the Savages—Prayer answered—Return to Okkak—A mysterious providence—Desire of the heathen for Christian instruction—Final arrangements for the establishment of a Missionary settlement at Kangertluksoak, in 1830—A ship sent out with building materials, &c.—Joy of the natives—Conclusion.. .....238—263

MISSIONS IN LABRADOR.

CHAPTER I.

Situation of Labrador—General appearance of the country—Severity of the cold during winter—Approach of summer—Thawing of the ice—Mountains and fields of ice—Fogs—Esquimaux—Their stature—Countenance—Dress—Mode of subsistence—Dogs—Improvidence of the Esquimaux—Their intellectual condition—Moral character.

Before we proceed to relate the labours of Christian Missionaries on the coast of Labrador, it may not be uninteresting to notice some particulars respecting the external features of the country and the condition of its inhabitants, collected from the various descriptions which Missionaries and navigators have given us of those inhospitable regions.

The Peninsula of Labrador extends from lat. 52° 20′ to lat. 62°. The character of the country resembles that of the polar regions in general. The snow sets in as early as August, and the ground is covered, to the depth of two or three feet, before the month

of October. Along the shores and the bays, the fresh water poured from rivulets, or drained from the thawing of former collections of snow, becomes quickly converted into solid ice; a dense fog covers the land; the hoar frost settles profusely, in fantastic clusters, on every prominence; the whole surface of the sea steems like a lime-kiln; a sheet of ice spreads quickly over the smooth expanse, and often gains the thickness of an inch in a single night.

The darkness of a prolonged winter now broods over the frozen continent, unless the moon chance at times to obtrude her faint rays, which only discover the horrors and wide desolation of the scene. The wretched inhabitants, covered with a load of bear-skins, remain crowded and immured in their huts, every chink of which they carefully stop against the piercing cold; and, cowering about the lamp of train oil, they seek to doze away the tedious night. Their slender stock of provisions, though kept in the same apartment, often becomes so hard, as to require to be cut with a hatchet; and, in the more northern parts, the whole of the inside of their hut becomes lined with a thick crust of ice, and if they happen for an instant to open a window, the moisture of the confined air is immediately congealed, and falls on the floor, in the form of a shower of snow. As the frost continues to penetrate deeper, the

rocks are heard, at a distance, to split with loud explosions. The sound of voices, which during the cold weather can be heard at a much greater distance than usual, serves now and then to break the silence which reigns in these dreary regions,—a silence far different from that peaceful composure which characterizes the landscape of a cultivated country —it is the death-like silence of the most dreary desolation, and the total absence of animal existence.

At length the sun re-appears above the horizon, but his languid beams rather betray the wide waste, than brighten the prospect. By degrees, however, the farther progress of the frost is checked. In the month of May, the famished inmates venture to leave their hut, in quest of fish on the margin of the ice. The power of the sun gradually increases; the snow wastes away; the ice dissolves apace, and vast fragments of it, detached from the cliffs and undermined beneath, precipitate themselves, with the crash of thunder, on the shores, or into the ocean, where the mighty launch floats like a lofty island. The ocean is now unbound, and its icy covering broken up with tremendous rupture. The enormous fields and mountains of ice, thus set afloat, are, by the violence of winds and currents, broken into smaller masses. Sometimes, impelled in opposite directions, they approach and strike with a mutual shock, sufficient, if

opposed, to reduce to atoms in a moment the proudest monuments of human power. It is impossible to picture a situation more awful than that of the poor crew of a whale-ship, who see their frail bark thus fatally enclosed, expecting immediate and inevitable destruction.

Before the end of June, the shoals of ice in the polar seas are commonly divided, scattered, and dissipated; but the atmosphere is then almost continually damp, and loaded with vapour. At this season of the year, a dense fog generally covers the surface of the sea, rendering the navigation extremely dangerous. In the course of the month of July, the sun at length shines out, with a bright and dazzling radiance. For some days before the close of the summer, the heat in the bays and sheltered spots is so great, that the tar and pitch are sometimes melted, and run down, the ships' sides. We may easily conceive with what lively demonstrations of joy the arrival of this cheering season is hailed by the inhabitants; and, in the gladsome transition, the pious mind will discover a striking illustration of the goodness of God, in causing the warm and lightsome beams of the Sun of Righteousness to visit a people who had long pined in the darkness and coldness of ignorance and unbelief.* This improvement of

* When the works of God are viewed by the light of his word, it can then be understood how "the whole earth is full of his glory." This is an exercise in

the subject which we have been contemplating naturally connects itself with the moral history of the inhabitants of Labrador, and is not obscurely suggested by the words of the Psalmist—"He giveth his snow like wool. He scattereth his hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord." Psalm cxlvii. 15—20.

Having now set before the reader a general description of the polar regions, in regard to

which those who are spiritually-minded greatly delight; and the language of the Bible, abounding as it does in illustrations drawn from the visible works of God, proves it to be the will of the Author of the Bible, that his people should make this improvement of the things which are seen. It is gratifying to observe how some of the weak and foolish in the estimation of the world have excelled in this branch of spiritual wisdom. A converted Greenlander, "as he was once upon a journey, was invited by the natives to dance at the sun-feast (a heathen riot, to celebrate the return of the sun); but he gave them this answer—'I have now another kind of joy, because another sun, namely, Jesus, is arisen in my heart.'" See *Greenland Missions,* published by the Religious Tract and Book Society for Ireland.

climate, and the external appearance of the country, we proceed to describe the inhabitants.

The numerous hordes wandering through the northern wilderness are known by the name of Esquimaux. They constitute a most widely-diffused race, occupying all the shores of the Northern Ocean, and embracing nearly the entire circuit of the globe. The external form of this people seems influenced, and as it were characterized, by the severity of the climate. Their stature is decidedly lower than that of the European,—five feet nine inches being considered, even in a man, as almost gigantic. Though the body itself is somewhat thick, all the extremities are small, especially the hands and feet, and the fingers short. The face is broad and flat, the nose small, and the cheeks remarkably prominent. Their countenance, however, marked by a frank and good-humoured expression, would be often agreeable, were it cleared of the thick crust of grease and dirt which hides the real complexion.

The dress of the Esquimaux, through the necessity imposed by the climate, is much more ample, and prepared with greater care, than is usual among other savage tribes. That of the men chiefly consists in a double coat of deer-skin, the inner part of which, having the hair placed next the body, serves as a shirt, while from the outer a spacious hood is raised

to cover the head. The breeches, of the same material, and also double, reach down overlapping the boots, which extend to the knee, and are composed either of deer-skin, or, if intended for hunting or travelling, of the hide of the seal and walrus. The dress of the females consists of the same articles, with only some variations in form: their chief distinction lies in their boots, which are made sufficiently large to carry their children.

The Esquimaux do not huddle on these garments in a rude and careless manner, as a mere protection against the fierce influence of the climate; they display, like the inhabitants of civilized countries, a passion for embellishment and finery. Their clothes are neatly sewed, with threads made from the sinews of animals: the effect of their rich furs is heightened by being arranged in stripes of various colours, and by fringes along the border. In their traffic with Europeans, they seek anxiously for beads, often bartering their best furs for these worthless baubles.

The labour necessary for subsistence, under this rigorous climate, is more arduous, and occupies a greater share of time, than among any other race, either civilized or savage. The ground, frozen for more than nine months of the year, yields neither root nor herb which can form a standard article of food. No tame animals are reared for this purpose, their dogs being so used only in the last ex-

tremity. Hunting is their only resource, and hence their days are spent in the chase of the wild animals which inhabit the sea and the shore. During the short summer, they pursue the deer, whose flesh, as meat, and whose skin, as clothing, are esteemed above all others. The eider and other ducks also furnish them with food, while the skin, with the feathers inwards, forms a light and comfortable clothing. The early winter, however, compels these animals, in large bands, to move into milder climates; and hence, for nine months annually, the Esquimaux must find their food in the waters, which are filled with large fishes, the seal, the walrus, and whale. In the capture of these animals, the natives exhibit much dexterity and courage. Nor does an Esquimaux hesitate, even singly, to attack the polar bear, the fiercest and most terrible of all the animals which inhabit those frozen regions.

In describing the Esquimaux mode of living, we must not omit to mention the dogs, which are kept by the savages in greater or smaller packs, according to the wealth of the proprietor. These animals are not unlike a wolf in shape; like that animal, they never bark, but howl in a disagreeable manner; they are used by the natives in the chase, and also for draught. They quietly submit to be harnessed for their work, and are treated with little mercy by the savages, who make them

do hard duty upon a small allowance of food. In fastening them to the sledge, they are not suffered to go abreast, but are tied by separate thongs, of unequal length, to a horizontal bar on the fore-part of the vehicle. An old knowing one leads the way, running ten or twenty paces a-head, directed by the driver's whip, which is very long, and can be properly managed only by an Esquimaux; the others follow, like a flock of sheep; if one of them receives a lash, he generally bites his neighbour, and the bite goes round. Their strength and speed, even with a hungry stomach, are truly astonishing.

The Esquimaux shew little providence in the management of their supplies. The instant that tidings transpire of the capture of a walrus, shouts of exultation are raised through the village, and its inhabitants share the prize in common. On its arrival, slices are instantly cut off,—every lamp is supplied with oil,—the houses are in a blaze,—and all the pots are filled with flesh. The feast prepared, one man takes up a large piece, and, tearing a quantity from it with his teeth, he then hands it to his neighbour, and he to the next, till the whole is consumed. These degraded people have no idea of temperance: one day they are labouring under fever, and all the maladies produced by gluttony—a few days after, they are without a morsel to eat. It is to be deeply lamented, that many who

call themselves Christians, should bear a near resemblance to these poor savages; for surely they who expend their money in procuring such delicacies as may tempt a fastidious appetite to eat more than the necessities of nature demand, are not in the sight of the Lord a whit better than they: of both it may be truly said, "whose god is their belly." Let it be recollected, that "temperance" is one of the fruits of the spirit, where this grace exists it will moderate all our sensual desires; the truly temperate man will eat, not merely to satisfy an animal appetite but to strengthen his body for the Lord's service, and thus he complies with the command, "Whether ye *eat* or *drink*, or whatsoever ye do, do all to the glory of God."

Considered as to their intellectual condition, the Esquimaux have not the least tincture of what goes by the name of learning, they can form no abstract ideas, nor count above ten, the number of their fingers; yet they shew considerable skill in the construction of their huts, and in the pursuit of the various animals upon which their subsistence depends. They also possess a considerable talent for humour and mimicry.

In their moral qualities, the Esquimaux differ little from the inhabitants of other countries; the consideration of self-interest, the fear of man, and various other motives having their root in earth, place some restraint

upon those corrupt passions, which, in common with the rest of the human family, they inherit from their first father. Public opinion is the law by which the actions of man in his natural state are ordinarily regulated, and as the tone of moral sentiment is elevated or depressed among any people, according to their knowledge of the Scriptures, we usually find those nations which are left to the darkness of heathenism, practising without remorse or shame, such things as even a natural man, living under the reflected light of Christianity, would blush to avow. The annals of paganism furnish abundant illustrations of this assertion. To say nothing of the abominations of the ancient heathen, the shocking practice of burning the widow upon the funeral pile of her deceased husband, prevalent among the Hindoos, and the infanticide practiced in the Sandwich Islands, where, before the introduction of the Gospel, two thirds of the children perished by the hands of their own parents, are instances of heathen abomination fully authenticated; while, among the Esquimaux, the cruelty with which the aged, the infirm, and the unprotected are treated, as if by general consent, is another striking evidence of the depth to which the standard of public opinion may be sunk, among a people destitute of Scripture light.

The great and glaring defect in the Esquimaux morality, which has been mentioned above, is so strikingly characteristic of this

savage race, that it has attracted the observation of all classes of persons who have had much intercourse with them; some of our modern navigators who have visited the polar regions in search of a north-west passage, have noticed with much abhorrence, particular instances of it, which, even during their short and desultory intercourse with the natives, came under their observation.

We now come to consider the inhabitants of the polar regions in the most interesting point of view in which man can be considered, namely, in his relation to his Creator. The Gospel reveals the universal and total depravity of human nature before God. That there is none that doeth good, no, not one, and that every one is become altogether filthy and impure. Rom. iii. 12. The mind of man is sunk into carnality, and needs renewing—the conscience is defiled, every man is by nature under the dominion and power of a carnal mind, which is enmity against God, and is not subject to his law, neither indeed can be: man unrenewed by divine grace is not capable of relishing the things of God, the unregenerate man can, therefore, neither obey God, nor delight in Him, can neither please God, nor be pleased with him. Man, thus fallen and degraded, a willing alien from the presence of God, is become the subject and servant of satan, has transferred the allegiance which he owed to God, to God's great enemy; and thus he needs a two-fold delive-

rance, first, from the guilt and curse which lie upon him by reason of his transgression of the divine law—and secondly, from the darkness which broods upon his own mind, and from satan, the god and prince of this world, by whom he is led captive at his will. The truth of this is painfully illustrated in the superstitions of the Esquimaux.

The objects of their worship are numerous, like the ancient heathen, they have "God's many, and lords many." They are not utterly without a conception of a supreme being, but how little disposed they are to improve their faint persuasion of his existence, may be gathered from the consideration of the objects which engross their worship, among which is a large bear, whose dwelling they say, is in the middle of the ice, and who frequently holds converse with mankind. The Esquimaux also believe that they are destined to exist in a future world, the happiness of which, they think, will consist in an unlimited indulgence of their appetites.

Contemplating human nature under such circumstances of deep and palpable degradation, the thought which naturally arises in the mind is that some preparatory process of civilization is necessary to make it capable of receiving the truths of the only true religion, which is, as coming from God, pure and spiritual. Indeed we are always prone to forget the words so solemnly uttered by our blessed Lord, "Except a man be born again he can-

not see the kingdom of God;" for, without the regenerating influence of the Holy Ghost, the most elegant and polished scholar in our own favoured land, is as far from any real acquaintance with the truths of the Gospel, and spiritual enjoyment in them, as these degraded savages; and when the simple testimony concerning Jesus, as the Saviour of sinners, comes to the degraded Esquimaux, not in word only, but in power, and in the Holy Ghost, and in much assurance, the effects produced, supersede the necessity of any reasonings, to prove that the assistance of civilization and literature is not requisite to make him wise unto salvation.

The actual putting forth of the power of the Holy Spirit in producing this wondrous change, by the instrumentality of the gospel, is exhibited in the following history of the Labrador Missions. May every reader be led in the perusal of it, to enquire whether his own character bears the evident marks of one who has received the Holy Ghost; and may those who, in the progress of such an enquiry arrive at the satisfactory conclusion that they have the Spirit of Christ, be stimulated in the contemplation of its power upon the understandings and affections of the Esquimaux, to seek for more enlarged experience of its influence, from the deep conviction that their measure of fruitfulness, and enjoyment as the servants of Christ, will be proportioned to the measure of his Spirit bestowed upon them.

CHAPTER II.

Earliest labours of the Moravians in the Northern Regions—First attempt to establish a Mission on the coast of Labrador—A ship sent out by the Brethren—Murder of Erhard—Return of the Missionaries—A second Missionary Enterprise undertaken—Mr. Havens intercourse with the Esquimaux—He returns to Newfoundland, but repeats his visit next year, accompanied by Mr. Drachart, and others—Their Intercourse with the Savages—A Quarrel between the British and Natives causes a temporary suspension of Missionary labours.

In the year 1733, three Missionaries from the Church of the United Brethren, arrived on the coast of Greenland; they were some time after followed by others, and having endured much hardship, and experienced many disappointments, the labours of these faithful men were finally rewarded with a measure of success, which, probably exceeded their fondest anticipations.

The conversion of the first Greenlander took place in the year 1738, and this happy event proved the beginning of an extensive awakening among the savages, of whom an increasing number were joined year after year, to the Lord and his people; and in the year 1752, the Greenland congregation had

become so great, that we find Johannes De Watteville, a bishop of the Brethren's church, making a voyage to Greenland, for the purpose of visiting the flock which had been collected from among the heathen, in that country. In the same year (1752), we find the first attempt made to establish a Mission on the coast of Labrador. The Moravian Missionaries in Greenland seem, at a very early period, to have entertained the opinion, that the Esquimaux living upon the opposite coast of Davis's Straits, were a branch of the same people as their own Greenlanders. This opinion was afterwards strengthened by the testimony of Ellis, who declared that the Esquimaux whom he met with in his voyage to Hudson's Bay, resembled the Greenlanders in their aspect, dress, boats, hunting and fishing implements, habitations, manners and customs; and the only word of their language which he noted down, exactly corresponding with the term used by the Greenlanders to denote the same object, was considered as some confirmation of the supposition, that the two people used a common tongue.

Those who know that the minutest events are ordered by the providence of God, and that every wheel in that complicated machine is designed to serve some purpose in reference to the church, will not be wearied by a detail of events, which opened the way for the establishment of the Gospel among a

heathen people. There seemed but little connexion between a voyage to Hudson's Bay, undertaken for a secular object, and the sending of Missionaries to preach the Gospel to the savages on the coast of Labrador, yet it was so ordered in providence, that the information derived from Ellis concerning the Esquimaux, should stimulate the Moravian Missionaries in Greenland to make some exertion for sending the gospel to that people. Their Greenland congregation was in a prosperous condition, and the signal blessing which had been bestowed upon their labours in that country, encouraged them in their desire to plant the Gospel among other and distant tribes of the same race. The information which they had received concerning the Esquimaux, opened a large field of labour to their view, for which they were peculiarly fitted by their knowledge of the language, their acquaintance with the superstitions and prejudices of the savages, by their being inured to the climate of the polar regions, and habituated to the hardships which a Missionary in such a country, and among such a people, must necessarily encounter. In the efforts made for promoting a Mission to the Esquimaux, we find Matthew Stach, who had been the principal instrument of planting the gospel in Greenland, taking an active part. In 1752, this devoted servant of Christ, solicited permission of the Hudson's Bay com-

pany to preach the Gospel to the Indians belonging to their factories. This permission was not granted, but we are not informed upon what grounds. It would be difficult, however, to allege any reason in justification of the awful offence of raising a hinderance in the way of a herald of the King of kings, acting under that plain warrant, "Go ye into all the world, and preach the gospel to every creature."

Although Matthew Stach was disappointed in his attempt to find access to the Esquimaux through this channel, he was not cast down, and he at length saw his exertions so far successful, that some of the Brethren in London, joined by several well disposed merchants, fitted out a vessel for a trading voyage on the coast of Labrador. This ship was destined to carry out Christian Erhard, a Dutchman, and four Missionaries, to whom the former should act as interpreter, having acquired some knowledge of the Greenlandic when engaged in the whale fishery in Disko Bay.

This little expedition set sail in May, 1752, and in July cast anchor in a large bay on the coast of Labrador, to which they gave the name of Nisbet's Haven, in honour of one of the owners of the ship. The Missionaries determined to fix their residence on this part of the coast, and lost no time in erecting a house, made of timber, which they had taken with them from England ready framed. In

the mean time, Erhard proceeded with the ship farther north, for the purpose of trafficing with the natives. He found that he could make himself tolerably well understood by the Esquimaux, but as they were afraid to come on board the ship, on account of the guns, he suffered them to persuade him to land in a bay between the islands in an unarmed boat, with five of the crew. The captain of the ship became greatly alarmed as the shades of evening closed in, and Erhard and the seamen had not returned, in vain did he patrol the deck, looking through the dim twilight of a polar night for his returning companions, in vain did his ear, sharpened by anxiety, endeavour to catch the distant paddling of their oars. Nothing could be seen but the wide expanse of waters, or the icy mountains of the wild and barren coast; and nothing heard but the plunging of seals and porpoises, or the dismal screamings of sea fowl. In this painful state of suspense the captain remained several days, for, not being provided with another boat, he was unable to go in search of his comrades, at length, when he despaired of gaining any information concerning their fate, he sailed back to Nisbet's Haven, and calling the Missionaries on board, represented to them, that after the loss of such a number of his crew, he could not possibly perform the voyage home without their assistance.

Under such circumstances, the Missionaries

could not refuse to supply the place of the seamen, but they left with regret, the place in which they had hoped to labour in the gospel, consoling themselves with the prospect of returning in the following year. On their arrival in England, it was not deemed advisable to renew the attempt, until intelligence should be received of the safety of Erhard and his companions, and as on the return of the ship, several of their dead bodies were discovered, and the deserted house was burnt to the ground, both the trade and the Mission were for that time abandoned. How natural is it for us, at first to lament over this spectacle, of a servant of the Lord thus made the victim of savage cruelty. Truly, he was not offered up on the service and sacrifice of this people's faith—then he might have rejoiced with them in his death; but if not, he was not the less unto God a sweet savour of Christ, whether they were saved, or whether they perished.

The next attempt at the establishment of a Mission on the coast of Labrador, was made by Jens Haven, in 1764. This individual went as a Missionary to Greenland, from the congregation of United Brethren at Herrnhuth, in Moravia, in the year 1758, in company with Matthew Stach, who was returning at that time from Europe to the field of his former labours, and we find these two brethren engaged in the same year, in estab-

lishing the second of the Moravian settlements in Greenland, distinguished by the name of Lichtenfels. We mention these circumstances, because they let us, in some measure, into the private history of these brethren, and from our knowledge of the intimacy subsisting between them, it seems reasonable to conclude, that Matthew Stach, who was the spring of the former attempts which had been made to establish a Mission among the Esquimaux, was the instrument of inciting Haven to undertake this dangerous enterprise. Who can calculate the good which may be done by the meanest of the Lord's people, who is not only ready to make any personal sacrifice, where the interests of the Redeemer's kingdom is concerned, but who, in all his intercourse with his fellow Christians, is guided by the Apostolic precept: "Let us consider one another to provoke unto love, and good works."

In prosecution of his purpose of devoting himself to the service of Christ among the Esquimaux, Mr. Haven came to London, when he procured an introduction to Hugh Pallisir, Esq. the Governor of Newfoundland. This gentleman received our Missionary very kindly, freely offered him his support, and gave him the necessary letters of recommendation. In May, 1764, Mr. Haven arrived at St. John's in Newfoundland, but he had to meet with many perplexing delays

before he reached his destination, every ship in which he endeavoured to procure a passage, refusing to land on the coast of Labrador for fear of the Esquimaux. The character of this people, had become notorious for savage ferocity among all classes of people. In a proclamation issued by Governor Palliser, upon his arrival in Newfoundland, in favour of our Missionary, their character is thus designated: "Hitherto, the Esquimaux have been considered in no other light, than as thieves and murderers, but as Mr. Haven has formed the laudable plan, not only of uniting these people with the English nation, but of instructing them in the Christian religion, I require, by virtue of the power delegated to me, that all men, whomsoever it may concern, lend him all the assistance in their power." The barbarous murder of Erhard and his companions, afforded solid ground for the evil opinion so generally entertained of the Esquimaux character, and must necessarily have given rise to such anticipations of danger, in an intimate intercourse with them, as would have deterred Mr. Haven from proposing to carry the gospel to them, had he not been animated by the same Spirit which possessed the mind of the Apostle, when he said, "Neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Having experienced many disappointments, Mr. Haven at length procured a passage in a ship, the captain of which, agreed to land him on the shores of Labrador. He first visited Chateau Bay, on the southern coast, here, however, he found no signs of population, except several scattered tumuli, with the arrows and implements of the dead deposited near them. Embarking again, he finally landed on the island of Quirpont, or Quiveron, off the north-east extremity of Newfoundland, where he had the first interview with the natives.

"The 4th September," he writes in his journal, "was the happy day when I saw an Esquimaux arrive in the harbour, I ran to meet him, and addressed him in Greenlandic. He was astonished to hear his own language from the mouth of an European, and answered me in broken French, I requested him to return, and bring four of the chiefs of his tribe with him, as I wished to speak with them. He accordingly ran back with speed, shouting out, 'Our friend is come.' Meanwhile, I put on my Greenland dress, and met them on the beach. I told them I had long desired to see them, and was glad to find them well. They replied, 'Thou art indeed our countryman.' The joy at this meeting was great on both sides. After the conversation had continued for some time, they begged me to accompany them to an island

about an hour's row from the shore, adding, that there I should find their wives and children, who would receive me as a friend. By accepting this offer, it was evident that I should place myself completely in their power, but conceiving that it would be of essential service to our Saviour's cause, for me to become better acquainted with these savages, I simply turned to Him, and said, I will go with them in Thy name. If they kill me, my work on earth is done, and I shall live with Thee; but if they spare my life, I will firmly believe that it is Thy will, that they should hear and believe the Gospel. The steersman and another of the crew landed me on the island, but immediately pushed off again—to see at a safe distance what would become of me. I was presently surrounded by the natives, each of them pushing forward his family to attract my notice; I warned them not to steal any thing from our people, and represented to them the danger of it. They told me, that the Europeans were also guilty of thieving, to which I replied, that if they would only inform me of the delinquent, he should be punished.

" The next day, eighteen of them returned my visit, according to promise; I took this opportunity to assure them of the friendly disposition of the British Government towards them, and promised that no injury should be done to them, if they conducted themselves

peaceably; I also offered them a written declaration to this effect from Governor Pallisser; but they shrunk back when I presented it to them, supposing it to be alive, nor could they, by any means, be persuaded to accept of this writing. They listened to all I said with the greatest attention.

" In their bartering concerns with the crew, they constituted me the arbiter of their differences; for, said they, you are our friend. They begged me to come again the next year with some of my Brethren, and were overjoyed, when I promised that I would. I told them also, that on my return, I would speak to them of things which were of the greatest importance to their happiness, and instruct them in the knowledge of God. One of them asked if God lived in the sun. Another enquired, whether it would make him more prosperous in his affairs if he believed in his Creator. I replied, there was no doubt of it, if he attended to them with proper diligence; but the happiness of a future life, was infinitely preferable to present prosperity; and this might confidently be expected by those who trusted in God while here, and lived according to his will. When I was about to take leave of these interesting people, the Angekok* Segullia took me into his tent, and

* The name given by the Esquimaux to their priests or conjurors.

embracing me, said, 'We are at present rather timid, but when you come again, we will converse together without suspicion.'"

On the third day after this conference the Esquimaux left the harbour, and Mr. Haven returned to Newfoundland. Sir H. Pallisser and the Board of Trade expressed their entire approbation of his proceedings, and their wish for the early establishment of a Mission on that coast. He therefore made a second voyage in the ensuing year, accompanied by three brethren, one of whom, (Mr. Drachart,) having been a Missionary in Greenland for many years, had acquired a thorough knowledge of the Esquimaux language. Having landed on the southern coast of Labrador, July, 17, 1765, the party separated. Haven and one of the Brethren sailing northward in another vessel, to explore the coast in that direction, while Mr. Drachart and his companion remained in Chateau Bay. The expedition to the North produced no results tending to further the object of the travellers, as they did not meet with a single Esquimaux during the whole of the voyage; but Mr. Drachart and his companion met with several hundred natives, with whom they had daily opportunities of intercourse for upwards of a month.

As soon as the captain of the ship in which Mr. Drachart sailed, had received intelligence that the Esquimaux had pitched their tents at a place twenty miles distant, he sailed thither.

On the approach of the vessel, the savages in the kayaks hailed them in broken French, shouting *Tout comrade, oui Hu!* the crew returned the same salutation. When the tumult had subsided, Mr. Drachart took one of the savages by the hand, saying in Greenlandic, "We are friends." He replied, "We are also thy friends." Several of the Esquimaux now came on board, one of them in a white woollen coat, said, it had been given him by Johannesingoak (Jens Haven), as a keepsake, and enquired where he was. They invited Mr. Drachart to go on shore, and the elders of the tribe, followed by the whole horde, amounting to not less than three hundred persons, conducted him round the encampment, from tent to tent, repeatedly exclaiming, "Fear nothing, we are friends, we understand your words. Wherefore have you come?" He replied, "I have words to you." On this, they led him to a green plot, and seated themselves round him on the grass. "I come," he began, "from the Karaler, in the east, where I had lately a tent, wife, children, and servants." On hearing this, they cried out, "These northern Karaler are bad people." I come not from the north, returned he, but over the great sea, from the eastern Karaler, of whom, you have perhaps heard nothing, as it is a very long time since they quitted this country. But they have heard of you, and Johannesingoak, and I have vi-

sited you, to tell you that these Karaler are your friends, and believe on the Creator of all things, who is our Saviour, and that they wish you to know him too." The savages were much perplexed by this speech, which they made him repeat over and over, until at length, an old man took upon him to explain its import. "He means Silla," said he, and made several circles round his head with his hand, blowing at the same time with his mouth. "Yes," said Mr. Drachart, "he is *Silla Pingartitsirsok*, the Creator of the world, he has made the heavens, the air, the earth, and man. But where is he? enquired one, and what is the meaning of the Saviour? added a second. Drachart, using the same gesticulations which he had seen the old man make, replied, 'He is every where in Silla, but he once became a man, and abode many years on earth to make men happy." One of them now asked, if he was a teacher; he replied, "that he had taught the Karaler in the east."

In the slowness of these poor people to comprehend Mr. Drachart's meaning, when he endeavoured to direct their attention to their Creator and Redeemer, we have a melancholy illustration of those numerous passages of sacred Scripture, which describe man's spiritual blindness and insensibility. Were man's affections rightly directed, were he under the influence of right dispositions towards

Him, in whom we live, and move, and have our being, individuals possessing but an imperfect acquaintance with each other's language, would find more facility in conversing upon religious truths than upon any other topic, their minds would be tuned in such perfect unison, that no strong effort of language would be required, the most imperfect expression of our sentiments would produce a corresponding vibration. But now it is just the reverse: in things relating to this life, and especially in traffic, where man's secular interests are most deeply concerned, persons of different nations may carry on intercourse with each other, with but little mutual acquaintance with their respective tongues. The identity of feeling and disposition in concerns of this nature, supplies the deficiency of language. While, in matters of religion, the entire opposition of the unrenewed affections to spiritual objects, clouds the understanding, making it slow to receive any impression of divine truth. We find this stated in few words by our blessed Saviour; "Why do ye not understand my speech, even because ye cannot hear my words; ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and

the father of it, and because I tell you the truth, ye believe me not."

But, although there was in these poor savages, as in all unconverted men, the entire absence of a right state of affection towards God, we are not to suppose that they were without some speculative notions of a Supreme Being. When Mr. Drachart had been enlarging on the power and providence of God, one of them exclaimed, "Thou speakest of Torngarsuk." On his putting the question, whether they believed that Torngarsuk had made the world and all things, they confessed their entire ignorance of the matter. "But," said an Angekok, "*Torngarsuk ajungilak*, the Great Spirit is good and holy." Another added, "*Ajuckangilek*, nothing is impossible to him." A third said, "*Saimavok*, he is gracious and merciful."

Another feature of human depravity which is accurately delineated in the sacred Scriptures, namely, a proud self-esteem, and insensibility of conscience as to the guilt incurred by the commission of acts which the understanding condemns,* was strikingly exhibited in these poor savages. Like the Greenlanders, they consider themselves as the only civilized and virtuous nation in the world. When Mr. Drachart spoke of the depravity

* See Jer. ii. 35; Hosea xii. 7, 8; Rev. iii. 17.

of all mankind, they would allow this to be true only of *kablunät*, or foreigners; as for themselves, they maintained that they were honest *karalar*. "Have you then," asked Mr. Drachart, "no wicked thoughts?" They replied, "No." "But when you think you will murder the kablunät, and seize their boats and goods, are not these bad thoughts?" They answered, "Yes." "Do you not then wish," added Mr. Drachart, "to be freed from your wicked thoughts and deeds?" The only reply to this great question was, "We do not know." They wondered when they heard that the Greenlanders had been washed from their sins in the blood of Jesus, and observed that they must certainly have been very bad people. When Mr. Drachart told them of eternal punishment, they agreed that the kablunät, who did so many wicked things, might go to hell, but it was different with themselves, who were good karalar. Hence the reader will observe, that the character of the Pharisee, as drawn by the pencil of inspiration in the New Testament, is to be found among the most savage tribes of mankind.

In the mean time, the vessel which had conveyed Mr. Drachart to the place where the Esquimaux had fixed their encampment, returned to the harbour where she had at first cast anchor, along with some other ships. It was with the utmost difficulty that the Esquimaux could be prevailed upon to visit this

place. To Mr. Drachart's assurances of friendship, they replied, laughing, "Yes, yes, we know you will not kill us, for you are a teacher;" and gave him their hands, in token of friendship. But when, after much persuasion, they had accompanied him to the bay, they absolutely refused to go on board the Commodore's vessel. Whenever they were admonished to abstain from doing any thing, their first question was, whether they would be killed for it. They would suffer no one to examine their boats or utensils, or take any drawing of them. When a boat came to their place of rendezvous, they would not allow the sailors to come on shore with their arms; they even endeavoured to take the captain's gun, considering it as an infraction of the peace agreed upon.

This jealous suspicion on the part of the natives gave Mr. Drachart much trouble, in preserving peace between them and the British seamen. On one occasion, an Esquimaux, in attempting to cut away a rope from a wrecked vessel, was perceived by the sentinel, who presented his musket at him. An alarm was instantly given—the savages drew their knives, and set themselves in a posture of defence. One of them tore open his jacket, and bared his breast, daring the crew to fire. Order was, however, soon restored, by the interference of the Missionary, who led away the Esquimaux to their tents.

Another time, a cabin-boy stole an arrow out of one of the kayaks; the theft was discovered; a concourse of natives instantly flocked around him, snatched the dart from his hand, and were on the point of sacrificing him to their rage. They were appeased by the promise that they should have satisfaction. The captain ordered the youth to be bound and flogged in their presence; but scarcely had he received two lashes, when an Angekok interfered, pushed back the sailor who was executing the sentence, and unbound the culprit. This little anecdote may serve to undeceive those who suppose, that the exhibition of some humane feeling necessarily implies the existence of Christian principle in the breast of the individual.

The Esquimaux always evinced a most friendly disposition towards the brethren, and welcomed Mr. Haven, on his return, with the liveliest demonstrations of joy. They repeated many particulars of what he had told them in the preceding year, and praised him for being true to his promise. But, although the savages listened for some time to the instructions of the Brethren, their interest in them soon subsided, and they even shewed a decided aversion to the mention of religious doctrines. One of the principal reasons which they assigned for their inattention to such subjects was, that they did not see what practical purpose they could serve. The plain

meaning of which was, that they did not see how the belief of religious truth could help them to catch seals, construct kayaks, or build houses. How deep the degradation of man, by reason of sin! Every estimate that he makes of the comparative value of things is formed according to their apparent tendency to promote his secular interest alone: he plans and calculates as if he had no soul, and as if there was no God. Nor is this depraved disposition confined to man in a savage state—all natural men are under the influence of it; and its existence among nominal Christians is evidenced by their indifference in reference to the doctrines of the gospel: their maxim is—

> "For modes of faith let graceless zealots fight,
> His can't be wrong whose life is in the right."

Buried in the carnality of depraved nature, they consider not that the highest practice consists in the exercise of the spirit of man in reference to the Father of spirits. They consider not that angels are incapable of those acts upon which they exclusively bestow the name of practice: being so blind and depraved as to live without God in the world, they make but little account of the spiritual service which he requires. But the true Christian, who is enlightened by the Spirit of God, sees the practical tendency of the doctrines of the gospel, not only to make him

a good member of this world's society, but to restore him to the government of God, and call forth the actings of all the powers of the immortal soul towards its great Creator,—causing it to fear him for his justice, love him for his mercy, admire him for his excellence —to delight in his service, desire his presence and favour, and hope in his most ample and satisfying promises. Hence the true Christian desires that the doctrines of the gospel should be published in their simplicity and purity, because, as they came from God, they are designed to serve the highest practical purpose; and hence all, who know the grace of God in truth, will "earnestly contend for the faith once delivered to the saints."

But to return to the narrative. The Esquimaux also shewed a great reluctance to answer any inquiries relative to the nature of the country. Mr. Drachart found that the only possible way of gaining the information which he desired was, to propose every subject to them in the form of short questions, and, when the savages stole away to their tents, to follow them thither, pressing his inquiries upon them, and pointing to the objects upon which he desired to receive information.

Although the Missionaries, in this familiar intercourse with the Esquimaux, never experienced any thing like decided hostility, they were often incommoded by the troublesome freedoms of their savage hosts. In one of

their tents, Mr. Drachart had his pockets rifled of every thing they contained, and his hat also stolen. However, on his appealing to the seniors of the horde, they obliged the plunderers to restore the booty, even to a knife, which they begged as a keepsake. The next time they rifled him, they took care to do it secretly. But no sooner did the old men perceive that he had missed something, than they assembled all the young savages in the house, and ordered the articles in question to be restored. The thief immediately stepped forward, without the least marks of fear or shame. "There," said he, "are your things—you perhaps need them yourself."

In their frequent journies backward and forward, between the station of the ships and the Esquimaux encampment, our Missionaries had to endure much hardship,—frequently spending several sleepless nights in succession, without a morsel of food, and exposed, under the open air, to the inclemency of this cold and stormy climate. One dreadful night is thus described in their journal:

"September 12. In the evening, a violent storm, with rain, arose. A shallop was driven to the shore, and ran aground on the rocks. By the offer of an ample reward, we persuaded the savages to lend us their assistance in bringing it off. Eight of them put on their sea-dress, waded into the water up to their breasts, and toiled at it upwards of

an hour, without being able to set it afloat. Our ship, meanwhile, wore away from the shore, and left us alone with the natives. John Hill and the ship's surgeon engaged to follow the vessel in a small boat, and make some arrangements with the captain for our safety; but their boat was dashed against the ship's side by the waves, with so violent a concussion, that it overset. Fortunately they caught hold of a rope that hung over the side of the vessel, to which they clung, until those on board drew them up." Drachart and Haven now betook themselves to the stranded shallop, but they were destitute of provisions, and the rain fell in torrents. "The Esquimaux came, and represented to us that the boat could not possibly float before the tide returned in the morning, and invited us to lodge for the night in their tents. We judged this to be the most eligible plan we could adopt, in our present situation. Immediately the Angekok Segullia plunged into the water, and carried us on his back to the beach. He then led us to his tent, gave us dry clothes, and spread a skin on the floor, for us to sit on. The tent was crowded with people. They several times asked us, if we were not afraid. We answered, 'We are certainly ignorant of what passes in your minds; but you are our friends, and friends do not use to fear each other.' To this they rejoined, 'We are good

Karaler, and are now convinced that you are not Kablunät, but well-disposed Innuit,* for you come to us without weapons.' They set before us fish, water, and bread, which last had been given them by the sailors; and, shortly after, all retired to rest.

" But Segullia now commenced his incantations, which he began by singing some unintelligible stanzas, together with his wives.—He then muttered over some charm,—threw himself into every imaginable contortion of body, at times sending forth a dreadful shriek, —held his hand over Drachart's face, who lay next to him,—and rolled about on the ground, uttering at intervals loud, but only half-articulate cries, of which we could merely catch the words, 'Now is my Torngak† come.'—Perceiving that Drachart was awake, and had raised himself a little on his arm, as often as he extended his hand over his face, he kissed it. He now lay for some time as still as death, after which he again began to whine and moan, and at last to sing. We said we would sing something better, and repeated many Greenlandic verses, of which, however, they could comprehend very little. It was in vain that we endeavoured to compose ourselves to

* Man, an appellation which the Esquimaux usually bestow upon their own countrymen, as if they alone had any claim to humanity.

† A Familiar Spirit.

sleep for the rest of the night; we therefore frequently arose, and went out of the tent; but Segullia appeared to view our motions with suspicion, and always followed us out. In the morning, he thus addressed us: 'You may now tell your countrymen that you have lodged with me in safety. You are the first Europeans that ever spent a night under my tent. You have shewn me, by your fearless behaviour amongst us, that we have nothing to dread from you!' In return for our accommodation, we distributed glass beads, fish-hooks, and needles, amongst his people."

But, notwithstanding the favourable dispositions manifested by the Esquimaux towards the Brethren, and the promising appearance of the speedy establishment of a Mission among these wild people, six years from the period of the visit of Haven and Drachart elapsed, before the establishment of a Missionary station in Labrador. Shortly after the departure of these brethren, the old quarrels between the natives and the English traders were renewed; and, as no one was present who could act as interpreter, and explain the mutual grounds of difference, the affair terminated in bloodshed: thus the breach formerly existing between the Esquimaux and foreigners was widened, while Satan rejoiced in seeing the country so embroiled, that the messengers of peace, commissioned by the King

of kings "to preach deliverance to the captives," were cut off from all access to the poor Esquimaux, over whom he had long retained an undisturbed dominion.

A Misssionary settlement was not finally established in Labrador until 1771. Before we proceed with the history from that period, some interesting occurrences, which took place in the interval, must be noticed. This we shall do in the following chapter.

CHAPTER III.

Hostilities between the British and Esquimaux—Karpik taken as a prisoner to Newfoundland—He is sent to England, and entrusted to the care of Mr. Haven—Effect of kindness—Karpik's self-righteousness—His love of dress—Gradual opening of his mind to the truth—Conviction of sin—He refuses to return to Labrador—Natural amiability—Karpik removed to Fulneck, and placed under the care of Mr. Drachart—His death—Reflections.

THE means which God employs, in his providence, for separating his own people from the mass of human corruption, and bringing them into his spiritual kingdom, are often such as would have appeared, to our wisdom, most unfitted for the production of such a result. God's judgments are indeed unsearchable, and his ways past finding out: his judgments are a great deep. His way is in the sea, and his path in the great waters, and his footsteps are not known.

We mentioned, in the preceding chapter, that the extremity to which hostilities had been carried between the Esquimaux and the Europeans so embittered the spirit of the former against foreigners, as to raise an insurmountable barrier against the establishment

of a Missionary station in Labrador for a considerable period. Yet this event, which seemed to seal up the spiritual destinies of the Esquimaux in hopeless darkness, was made, by the overruling providence of God, the occasion of bringing to God, and to the Lamb, the first-fruits of the redeemed from among this savage people, and ultimately, of opening the way for the settlement of Missionaries in the country, by whose instrumentality a great number of its degraded inhabitants were called to participate in the mercy, the purity, and the peace of the Gospel.

In the fray which took place between the Esquimaux and the Europeans, nearly twenty of the former were killed, among whom was a man who had a son named Karpik, a youth about eleven years old. This boy, with some other Esquimaux, was taken by the British, and carried as a prisoner to Newfoundland. As this poor youth mourned the loss of his earthly parent, how little did he think that that bereavement was to introduce him to the knowledge of his Father in heaven! As he yielded in sullen submission to his conquerors, how little did he think that the cords with which they bound him should be succeeded by a participation in the liberty wherewith Christ makes his people free! And, as the shores of Labrador, the scene of all his early recollections, receded from his view, how little did he think that the floods of tears which

dimmed his sight, should be succeeded by tears of holy joy, in the assured prospect of a place in that inheritance which is incorruptible, undefiled, and that fadeth not away! No doubt, Karpik afterwards thought upon these things; and we may well imagine how the retrospect would excite such devout and admiring thoughts of the wondrous providence of God, as are expressed by the royal Psalmist —"How precious, also, are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand!"

Karpik and his fellow-prisoners were carried to Newfoundland: from thence, he and his mother, Mikak, who was also among the number of the captives, were brought to England. There they were treated with great kindness, and received many favours from some of the royal family, and other persons of distinction. But, amidst this apparent amelioration of outward circumstances, Mikak's heart still clung with unabated affection to the recollection of her native land. Meeting with Mr. Haven, who had formerly slept a night in her tent, she recognized in him an old acquaintance, and expressed the most lively joy at meeting with one who understood her language, and to whom she could disclose emotions which had long struggled for utterance among people of a strange tongue. She besought Mr. Haven, with an

importunity which would take no denial, to return to Labrador, to the relief of her poor countrymen, whose condition she described as pitiable in the extreme. Applications to the same effect, were continually made by this interesting Heathen, to the persons in power, by whom she was noticed; and it is worthy of being mentioned, as exhibiting the weakness of the instruments by which God sometimes effects the greatest purposes, that her urgent representations had considerable influence in forwarding the projected Mission. The grant of land which the United Brethren afterwards obtained, by an order of the Privy Council, founded on a report of the Board of Trade, may be traced to the sensation produced by Mikak's pathetic representations of the degraded and miserable condition of her countrymen.

Meanwhile, Karpik was committed, by order of Mr. Palliser, the Governor of Newfoundland, to the care of Mr. Haven, to be trained up for the service of a future Mission to his countrymen; this took place in 1769, at which time our youthful prisoner was about fifteen years old. At first, Karpik seemed very averse to live under Mr. Haven's care,—the natural dislike of the human mind to restraint and subordination having been formed into a habit, by the wild lawlessness of savage life. But few hearts can withstand the power of disinterested affection: the be-

nevolent attentions of Mr. Haven to this poor savage soon gained him over, and he willingly consented to accompany him to his residence. Here his natural wildness shewed itself without restraint; nor was his guardian solicitous to impose a premature check upon those ungoverned tempers which, for so many years, had grown with his growth, and strengthened with his strength. He did not seek, by violence or force, directly to lop off these branches of human depravity; but, by endeavouring to bring the subject of the atoning sufferings of the Son of God home to his heart, he laid the axe to the root of the tree. In this mode of proceeding, Karpik's guardian acted wisely. The gospel contains in it the germ of all that is excellent in character; it is a seed which, planted by faith in the heart, tends to the production of all that is really excellent and amiable: and the best way to check the growth of evil passions is, to labour at the cultivation of the opposite virtues: just as, in the cultivation of the soil, we find the careful culture of what is useful and valuable to be the best and the speediest mode of eradicating weeds.

But this appeared, at first, a very hopeless task, for poor Karpik was utterly destitute of any conviction of his own sinfulness and guilt; and therefore to invite him to accept the mercy offered in the gospel, was like presenting a honey-comb to the full soul—it could excite

no feelings but those of disgust and loathing. It is said in the sacred Scripture, "There is none that understandeth, there is none that seeketh after God." Did men see God in the light of his holiness, they would discover the foul stains of sin which defile their souls; and did they know God in his purity, as a consuming fire to sin, they could never enjoy any rest until they had found a Saviour. Observe how this effect was produced in those holy men who are spoken of, in the Bible, as having known God. When the prophet Isaiah had a vision of the Divine glory, observe how immediately he beheld his own filthiness with shame and dismay. "Woe is me," said he, "for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts!" And, although we are not now to expect similar visions, yet, when the Holy Ghost opens our minds to understand the testimony of Scripture concerning God's purity, we shall remember our own evil ways, and our doings which were not good, loathing ourselves in our own sight for our iniquities and our abominations. But poor Karpik, being at this time wholly under the influence of a darkened understanding, was an utter stranger to this state of feeling. Being told that the great God and Creator of all things wished to make him happy, he appeared to wonder at the assertion; but re-

plied, without the least emotion, "That is right, for I am a good creature."

We must not, however, suppose that Karpik's erroneous estimate of his own character, in the sight of God, arose from any deficiency of intellect, or apathy of disposition: his literary attainments forbid the former supposition, and the earnest perseverance with which he pursued any object that attracted his attention, shews that he possessed a natural energy of character.

It may be of service to some of our readers, to know that this poor unenlightened savage manifested a great desire for fine clothes.—When he was first delivered into Mr. Haven's care, his skin was covered with a filthy scurf: this was cleansed away, and the little savage decently clothed; for this kindness he manifested the deepest gratitude. But, in a few days afterwards, he conceived a sudden passion for a hat and coat embroidered with gold. In vain his kind teacher remonstrated with him, telling him that such finery would be of no use to him, and exhorting him to employ his thoughts in learning to know the Lord who dwells in heaven. "Poor clothes," he replied, "will not teach me that: my countrymen, who are clad meanly enough, die, and know nothing of the God in heaven, of whom you say so much. The king wears fine clothes, and why then should not I? I can still become acquainted with God, and love

him." Mr. Haven answered, that he ought to be contented with his coat, if it only kept him warm, and that he had no money to procure him a gaudy dress. "Then go to the king," rejoined Karpik, "and get some money from him." "Well," replied his guardian, "we will go to him this minute; but, if the king inquires, what has Karpik learned? can he read and write? is he acquainted with the God in heaven? and I am forced to answer, he has learned nothing—the king will say, take him on board the man of war; there let him serve my officer, and clean shoes for seven years, until he has learned something. You know how those youths are treated!"

This address produced an immediate effect —Karpik clung round Mr. Haven, and promised to stay with him, and be obedient.

Mr. Haven's patience was frequently put to the test, by repeated instances of this capricious humour, until at length a change became visible. Karpik grew thoughtful, and, from the attention with which he received religious instruction, it became evident that his mind was influenced by a conviction of the solemn importance of the things connected with the soul and eternity.

This growing conception of the value of eternal things, was accompanied by a conviction of his own extreme misery as a sinner. He frequently exclaimed, "I am fit for nothing, for I am a miserable creature." But,

as the mind of this poor youth was not yet enlightened to know the abundant mercy of God in Christ, his convictions served only to awaken that enmity against his Creator which lies in every unrenewed heart. Under his painful convictions, his restlessness and distraction were so intolerable, that he wished to put an end to his existence—he was exasperated to utter several reproachful expressions against the Supreme Being. So far was he driven by the violence of his feelings, that he once snatched the Bible out of the hand of his guardian, and would have torn it in pieces, and put it in the fire, because, as he alleged, it was written by a spirit.

We may suppose, that under these circumstances, Karpik would gladly have broken loose from the irksome restraint of his tutor's society; but this was not the case, he manifested no desire to leave his present situation, on the contrary, when importuned by his mother Mikak, to return with her to Labrador, he steadily persisted in a refusal. A little incident, afterwards to be related in the life of this interesting heathen, will shew that his heart was susceptible of that lingering fondness, for places connected in his mind with the sports and the attachments of childhood, which draws us by a powerful attraction to the land of our fathers. This renders his decided refusal to return to Labrador, still more remarkable, and leads us to acknowledge

the hand of God, who, by the secret influence of his Spirit, or the more visible restraint of outward circumstances, binds up the strongest and most operative instincts of our nature, making even those who know him not, unconsciously obedient to his will.

Karpik's refusal to return to Labrador, greatly encouraged Mr. Haven to persist in instructing him. In mere intellectual acquirement his pupil made rapid advances, he also manifested a growing respect and affection for his kind tutor, but to the love of that God, who had infused into Mr. Haven's soul, the benevolence which won Karpik's esteem and affection, he was yet insensible.

The Holy Scriptures represent all men as being, by nature, "haters of God." At an earlier period of poor Karpik's life, he would confidently have denied the truth of such a charge, so far as he was concerned: and many, ignorant of themselves, alas! suppose that they are not haters of God, because they do not give expression to feelings of malignity, whenever the name of the great Supreme is mentioned. But such persons have to learn, that it is not the mere truth, that there is a God, against which the enmity of the natural heart is directed, it is God's character, as revealed in his Word, which fallen man hates; and it is man's ignorance of this, which prevents the full exhibition of the enmity which reigns in his heart: the darkness

of the understanding, shuts up the sinner in utter ignorance of the divine character, and thus the hater of God is deluded into the belief, that he entertains no feeling towards him but those of allegiance and affection. The test, however, which is to try our real state of feeling towards God is this—"What think you of Christ?" for, in Him alone, as the express image of the Father's person, can the divine character be known; the glory of God shines forth in the face of Jesus Christ alone, and therefore, whatever our professions may be, he that hateth him, hateth the Father also.

But we are not to think, that all those "haters of God" manifest an unkind and implacable disposition towards their fellow creatures; the deepest enmity against God, may consist with much, that is in the judgment of man, kind and amiable; it was so with Karpik, his kind and compassionate disposition secured the love of all who were connected with him. The miserable objects he met with in the streets, strongly excited his sympathy. Towards Mr Haven too, he manifested the tenderest affection. When he saw his countenance clouded with sorrow, he would hold up a looking-glass to his face, enquiring in a soothing tone, the cause of his grief: and when he sometimes replied, "I am troubled on your account, because you are still ignorant of your Creator," he would beg him to have patience with him, and promise to use

his utmost diligence in acquiring the knowledge of Him.

In the summer of 1769, Mr. Haven being called away by other engagements to Germany, placed his young charge in the school of the United Brethren at Fulneck, in Yorkshire, recommending him more particularly to the tutelage of Mr. Drachart, who was at that time resident there. Karpik manifested much sensibility at parting with his kind friend, but soon became reconciled to the change of situation, and was happy in the midst of his new companions. From two letters which Karpik wrote from this place, addressed to Mr. Haven, it appears that the religious instruction which he received, had deeply impressed itself upon his mind. But while his friends were indulging the animating hope of seeing him, at no distant period, perhaps, serving the cause of Christ, in spreading the word of life among his benighted countrymen, he was attacked by the small-pox, which, in spite of the best medical aid, proved fatal to him, on the twelfth day. Some of his last expressions were: "O Jesus, I come to thee; I have no where else to go; I am a poor sinner, but thou hast died for me. Have mercy upon me for the sake of thy wounds and death. I cast myself entirely upon Thee."

The day before his death he was baptized: at his own request the Greenlandic language was used in the administration of the ordi-

nance. How must the sounds of his native tongue have recalled to his mind the scenes of his early life, reminding him of his former degraded condition, and filling him with admiring thoughts of that God, who had so wonderfully sought him out, and followed him in all his perverse wanderings. Surely, such a retrospect, connected with his future prospects, was well suited to stir such affections in his soul, as would burst forth in the language of inspiration, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honour and blessing." On the 4th of October, God took his ransomed spirit to its eternal home.

All the circumstances of the life, and apparently premature death of this individual, remind us, that God's ways are not as our ways, nor his thoughts as our thoughts. But as he proposes a wise and righteous end in all his dealings with the children of men, it becomes us, humbly and reverently to enquire, why so many who gave promise of great service in the cause of the Lord Jesus Christ, have been like Karpik, removed by an early death. In reply to such an enquiry, we may confidently assert, in the words of an old writer, that God, in such dispensations, "will have it known, that though he uses instruments, he needs them not. It is a piece of divine royalty and magnificence, that when he hath prepared and polished such a utensil, so as to be

capable of great service, he can lay it by without loss," and this may awaken some to "bless God that the weight of his interest, and of the cause of religion, doth not hang and depend upon the slender thread of this or that man's life. 'The God of the Spirits of all flesh,' can raise up instruments as he pleases; and will, to serve his own purposes, though not ours.'"

The early and unexpected removal of a Christian, qualified by the possession of peculiar gifts, to advance the best and highest interests of a country, is also calculated to remind us, that the affairs of the invisible world to which, the spirits of those who sleep in Jesus are translated, are incomparably greater and more considerable, than of this world, from which they are taken. The discomposure of mind which we suffer upon any such occasion, arises chiefly from our having too high and great thoughts of this world, and too low and diminishing thoughts of the other: we imagine this our little spot of earth to be the only place of business, and the rest of the creation to be vast empty space, where there is nothing to do: whereas our thoughts should follow the spirits of those who die in the Lord into the invisible world, and the eyes of our faith should behold them engaged in those nobler employments, upon which they enter—of whom this world is not worthy.

CHAPTER IV.

Growth of Christ's kingdom—Establishment of the first Missionary Station in Labrador—Willingness of the Esquimaux to hear the Missionaries—An Esquimaux on his death-bed professes dependence on Christ—Some of the Missionaries make a voyage of Discovery—They are wrecked, and two of them drowned—The Stations of Hopedale and Okkak established—The Gospel preached with little effect—The causes which hindered its Progress—Cares and Pleasures of the world—Wonderful preservation of the Lives of two Missionaries.

In the well-known parable of the grain of mustard-seed, the Lord directs our attention to the wonders of the vegetable world, as illustrating the growth of his spiritual kingdom; but in order to enter into the full power and import of the similitude, we must assume the case of a person witnessing the wonders of vegetation for the first time. We can then easily conceive how incredible it would appear to him, not having the evidence of experience, that the little seed should ever become a great tree, and however the springing up of the first tender blade, and the budding of the first leaves might stagger his scepticism, it would still recur with every blighting wind, and at

length when winter seemed to extinguish the life of the little plant, he would relapse into his former incredulity. But still amid all the vicissitudes of seasons, and the alternation of hope and fear, of belief and doubting, the plant would gradually strike its roots, and extend its branches, until it had grown to those dimensions, which it had been appointed to attain.

It is thus with the growth of the Lord's kingdom in the earth, and it was thus with the branch of it, planted on the coast of Labrador. Whatever hopes might have been awakened among its friends, by the preparatory visits of Haven and Drachart, the subsequent tumults which broke out between the natives and the British, seemed to forebode that these hopes were fallacious. But the Lord designed that the seed should not perish, and it is our pleasant work to trace its growth, while amid various vicissitudes, it steadily proceeded towards the attainment of such dimensions as it was appointed unto, by Him who worketh all things after the counsel of his own will.

In the year 1771, we find the Brethren occupied in establishing a Missionary Station on the coast of Labrador, a grant of land having been obtained from the British Government, and formally purchased by the Missionaries from the Esquimaux, who testified the highest gratification at the proceeding.

The whole company occupying this station consisted of fourteen persons, among these we find the Missionaries Haven and Drachart, whose knowledge of the language, peculiarly fitted them for such a service. Having taken with them the frame of a house, their first work naturally was, to erect it, and with the assistance of the sailors, they completed it in less than two months. The Brethren took the precaution of surrounding their dwelling with pallisades, for they found it needful, to be constantly on their guard, against a nation, to whom robbery and murder had become habitual. "Their situation," to use the words of one of the Missionaries, "was critical, it was, as if each, with one of his hands wrought in the work, and with the other held a weapon."

The favourable change, however, which had taken place in the minds of the Esquimaux, rendered such apprehensions groundless; formerly they treated Europeans with great insolence, calling them dogs and barbarians, while they considered themselves as alone deserving of the name of men, but now they were quiet and respectful, expressed their desire to hear the "good news," encouraging at the same time, the confidence of the Brethren, by shewing them that they had no deadly weapons concealed in their clothes or kayaks. This change of sentiment, may perhaps, be attributed to the opportunity, which

their frequent intercourse with Europeans, afforded this savage race, of discovering the superiority of intelligence, and power possessed by a civilized people; but to whatever secondary causes, we may attribute a change of mind, so favourable to the interests of the Mission, we must acknowledge as the primary mover, the hand of Him, who turns the hearts of men, like the rivers of water, whithersoever he pleases.

As the necessaries of life could not be procured in Labrador, a company of Brethren in London, united to send a ship annually with supplies to the Missionaries, and to meet the expenditure which this would occasion, it was designed that this ship should carry on some trade with the natives. The Missionaries also determined to earn something for their own subsistence, by building boats, and making tools and utensils for the Esquimaux.

This first settlement of the United Brethren on the coast of Labrador, was distinguished by the name of Nain. Here some hundreds of the Esquimaux, principally of the Nuenguak tribe, attended the preaching of the Gospel during the summer months, but, on the approach of the winter, they withdrew to various parts of the coast. These poor people generally shewed a great willingness to be instructed, but no lasting impression appeared to be made upon their minds, so true is it that those who receive Christ, and

have power given unto them to become the sons of God, are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Missionaries, however, had the satisfaction to perceive the daily growth of the confidence and attachment with which the Esquimaux regarded them. When these poor people undertook a journey, they committed their most valuable property to their care, and even left their wives and children under their inspection, during their absence. This induced the Brethren to build a store-house for the Esquimaux, in which they might lay up such a stock of provisions, as might enable them to remain at Nain, and enjoy the benefit of instruction during the winter.

In the mean time, the Missionaries improved every opportunity of preaching to the natives, Mr. Drachart especially, who was the greatest proficient in the language, gave himself wholly to this work. In the prosecution of their labours, the Missionaries braving the severities of the winter, crossed the ice and snow to visit the Esquimaux in their huts, the savages entertained them very hospitably, and in their turn visited the Mission settlement in great numbers.

The Esquimaux, in general, heard the Missionaries with grave astonishment, while some treated their message with contempt. Many of those dwelling near Nain, were often much

moved under the Gospel, and expressed profound awe and reverence for the name of Jesus; but still they remained unimpressed with a conviction of the evil of sin, and the innate depravity of the human heart. Their moral habits, however, were considerably ameliorated; formerly no European could venture alone, and unarmed, into the company of the Esquimaux, but now the Brethren often passed several days and nights successively with them, preaching the Gospel to them, boldly reproving them, and even silencing their Angekoks, or sorcerers, while performing their superstitious rites and incantations.

The good effect of the Missionaries' labours in this particular, appears in the following anecdote. Lieutenant Curtis was sent by the Governor of Newfoundland to inquire into the state of things at the Brethren's settlement; at his desire, the heads of families, about thirty in number, were convened, and informed that the Governor had given orders that all who were guilty of murder or theft, should in future be punished with death. To this they replied "It is right that a murderer, or thief, be punished with death, for he deserves it; but since we have heard the Gospel of Jesus, we have no more murdered or stolen, and we will not do it any more in future."

Nor was the humanizing influence of the

Gospel, exhibited only in the immediate vicinity of the Mission settlement, the following occurrence, shews that it had spread far into the country, through the medium of the roving Esquimaux, who occasionally visited Nain, in their hunting and fishing excursions. The Rev. P. E. Layritz, having been deputed by the Directors of the Brethren's Missions to hold a visitation of the new establishment at Nain, in 1773, as he sailed for this purpose, along the southern side of the coast, near Camp Island, several of the Esquimaux inhabiting that part of Labrador, and who had been most infamous for dishonesty and savage cruelty, met him in their kayaks, and in the most friendly and peaceable manner, invited Mr. Layritz, and his companions, to land. Their request was acceded to, and while Mr. Layritz preached through an interpreter, the Esquimaux listened with eager attention. When the discourse was ended, the savages promised to visit Nain, in order that they might hear more of these good words. Some of them said that they had been there the preceding winter, and declared that Mr. Drachart had told them the very same words.

But, although the Missionaries had reason to fear, that no work of the Holy Ghost had followed the preaching of the Gospel, upon the generality of the heathen who heard it, they had gratifying evidence, that their testimony had not been wholly in vain. In the

beginning of the year 1733, the Mission family was cheered by the intelligence, that one of the savages, named Anauke, being on his death-bed, had spoken of Jesus as the Saviour of men, had constantly prayed to him, and departed in confident reliance on his salvation.

When the Brethren saw this individual for the first time, they could not but remark how strongly the characters of thief and murderer were stamped upon his countenance, but when he had heard the Gospel several times, an evident change was produced in him, and his very countenance, lost that savage ferocity, whish created an unpleasant sensation in the beholder. In 1772, Anauke pitched his tent in Nain, and continued under the instruction of the Missionaries until November, when he removed to his winter house, but finding no rest to his soul, he some time after returned on foot, with no other view than to hear the Gospel. As the Esquimaux are not accustomed to travel on foot, performing their journies, in summer, in boats; and in winter, in sledges, Anauke's making such a journey, was a strong evidence, that his immortal spirit had tasted so much of the sweetness of the Word, as caused him to experience what the Christian poet has so well expressed—

What peaceful hours I once enjoyed,
How sweet their mem'ry still;
But they have left an aching void,
The world can never fill.

After this, Anauke again left Nain, and as the inclemency of the season prevented him from repeating his visit, the Missionaries heard nothing of him, till his wife came to the Settlement, in February, with the gratifying intelligence, "that when her husband fell sick, in December, he prayed earnestly to the Saviour, and not only shewed no fear of death, but even declared that he had no wish to live any longer in this world, but would rather go to his Saviour." When his wife, observing his end to be approaching, began to howl and cry, according to the custom of the heathen, exclaiming, "O my dear husband, wilt thou leave me, and thy two children?" He calmly replied, "Weep not, I go to the Saviour who loves men so much." How completely this ignorant heathen had been lifted above the superstitious fears common among his countrymen, was strikingly exemplified in his resolute denial to suffer an Angekok to approach him during his sickness. The Lord had manifested himself to Anauke's soul, as he does not unto the world, he knew whom he had believed; and though he had no Christian friend to direct and cheer him by his counsels, yet could he say, in the confidence of faith, "The Lord is my light, and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" The Angekok himself related this part of Anauke's conduct, with

considerable displeasure, to one of the Missionaries. Such a triumph of the Gospel produced a great sensation among the Esquimaux, among whom Anauke was long had in remembrance, as "the man whom the Saviour took to himself."

As the settlement at Nain was found insufficient to serve as a gathering place for the Esquimaux, dispersed along a line of coast not less than six hundred miles in extent, especially as it afforded but scanty resources during the winter season, when they had fewer inducements to rove from place to place, it was determined to establish two other Mission Stations, the one to the north, and the other to the south of Nain. Accordingly, in 1774, four of the Missionaries undertook a voyage to explore the coast to the northward. Though they attained their object, the consequences of this expedition were very disastrous. On their return the vessel struck on a rock, where she remained fixed till her timbers were dashed to pieces by the waves. Having spent a night of the utmost anxiety upon the wreck, the crew betook themselves early the next morning to their boat; but this also foundered on the craggy shore. Two of the Brethren, together with the sailors, saved themselves by swimming, and reached a barren rock, the other two were drowned. There is something peculiarly awful in the thought of being immersed in the depths of the sea:

as we look into its unfathomable waters nature shudders; and the mind, in contemplating the future resurrection of the body, feels the rising of its wicked disposition to limit the power of the Almighty; and doubtless, it is for this reason, that He who knows what is in man, has not only given us the general assurance, that the dead shall rise—that not one of those who sleep in Jesus, shall be wanting at his coming; but, that "the sea shall give up the dead which are in it." In the faith of this promise we may adopt, in reference to those who thus "die in the Lord," the words of a Christian poet—

Sinking in the ocean brine,
Jesus caught them from the flood!
Lo, how fair their garments shine,
Blanch'd in that Redeemer's blood.

Where is now the streaming tear,
Where the pang, the secret groan?
Sin, nor sorrow, mingle here,
Shadeless splendour girds the throne.

Like the rush of ocean storm,
High the thund'ring chorus blends;
Rich with life, with rapture warm,
Deep the wavy circle bends.

The Brethren who sought security by swimming to a rock, must also inevitably have perished, had they not found means to draw their shattered boat on shore, and repair it so far, as to allow them to venture into it on the

fourth day after the shipwreck. The wind was in their favour, and providentially, they soon met an Esquimaux, who towed them into the harbour of Nain.

The next year, Haven and Lister, accompanied by another Missionary, ventured to make a voyage to the south, and penetrated as far as Nisbet's Haven. Here, after some search, they found a spot, better suited for a Mission Station than any yet discovered; but, a Settlement was not established there until the year 1782, which then was named Hopedale, the designation which Erhard and his companions had given to a place not far distant from it, and where they first landed and built a house, the ruins of which were still visible. But before the Directors of the Mission were apprized of this new Station, they had commissioned Mr. Haven to attempt the establishment of a new Settlement at Okkak, about a hundred and fifty miles to the north of Nain. The land was purchased from the Esquimaux in 1775, and in the following year Haven, with his family, and the other Missionaries established themselves in the place. They began at once to preach the Gospel to the neighbouring savages, and though their success was not rapid, it was sufficient to animate their spirits. In 1778, the first six adults of this place were baptized, and many more were added in a short time.

In general, however, the Brethren had to la-

ment that but little fruit was as yet produced by the preaching of the Gospel among the Esquimaux; in the causes which retarded its progress, we have an illustration of our Lord's parable of the sower, in which, "the cares of this world, and the pleasures of this world," are mentioned as the principal means, by which Satan diverts the attention of men from Christ and his word. The spirit of traffic had become extremely prevalent among the southern Esquimaux A Frenchman from Canada, named Makko, who had newly settled there, and who sustained the double character of trader, and Roman Catholic Priest, was particularly successful in enticing the Esquimaux by the most tempting offers. The hope of the exaggerated advantages, which they were led to expect from a voyage to these southern traders, wholly withdrew the thoughts of the Esquimaux from religious enquiries; and, all through the summer, boat followed boat, full of these savage speculators in commerce. Nor was the influence of the debasing sports of the heathen less unfriendly to the progress of the Gospel, than the intrigues and the bustle of traffic. These sports were invariably found to debase the minds of all who engaged in them, rendering them incapable of serious thought and reflection. We shall here give the reader an account of one of their sports, not merely to gratify a vain curiosity, by a relation of a

heathen diversion, but to shew with what poor and despicable things fallen man seeks to fill that capacity for enjoyment, which exists in his soul, and which can find its suitable and satisfying object in the blessed God alone.

The savages erected a kache, or pleasure-house near Nain, sixteen feet high, and seventy square, and constructed entirely of snow. The entrance was by a round porch, which communicated with the main-body of the house by a long avenue, terminated at the farther end by a heart-shaped aperture, about eighteen inches broad, and two feet high. For greater solidity, the wall near the entrance was congealed into ice, by water poured upon it, where also there was a pillar of ice supporting the lamp, and additional light was let in through a transparent plate of ice in the side of the building. A string was hung from the centre of the roof, by which a small bone was suspended, with four holes driven through it; round this all the women were collected, and behind them stood the men and the boys, each of them having a long stick, shod with iron; the string was set swinging, and the men all together, thrust their sticks over the heads of their wives, at the bone, until one of them succeeded in striking a hole. A loud acclamation ensued, the men sat down on a snow seat, and the victor having gone two or three times round the house singing, was kissed by all the men

and boys, he then suddenly made his exit through the avenue, and, on his return the game was renewed.

Our readers may wonder, how rational beings could find any pleasure in such senseless employment; but, perhaps, upon a strict scrutiny, the amusements prevalent in our own favoured country, will be found not less foolish; and indeed, the sports prevalent in every country, bear testimony to the fallen state of man. If man were not a depraved creature, he would not thus walk in the vanity of his mind, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart; he would seek for satisfaction, in the full exercise of the faculties of his soul upon God, the only suitable object; but now he vainly strives to appease the cravings of a soul, originally formed for happiness, by things altogether unsuitable to its capacities of enjoyment, and inferior to it, "God made man upright, but they have sought out many inventions," and the nature of these inventions illustrates the words of the prophet, "Turn not aside from following the Lord, but serve the Lord with all your heart, and turn ye not aside: for then should ye go after *vain things*, which cannot profit nor deliver, for they are vain."

The heathen Esquimaux endeavoured to allure those few of their countrymen, who

had embraced the Gospel, to join them in practices of the grossest superstition, and when their enticements proved unavailing, they threatened to call in the assistance of the Angekoks against them.

To place the believing Esquimaux as much as possible beyond the reach of these temptations, the Missionaries directed them to build themselves houses on the ground belonging to the settlements, in which none were permitted to reside, who were not seriously resolved to renounce heathenism, and all its superstitions. This regulation was carried into effect at Hopedale in 1783, and the same winter seventeen persons were admitted as candidates for baptism, of whom six were baptized the next year.

We shall conclude the history of this period by a relation of the extraordinary preservation of the lives of two of the Missionaries, in which, the reader may at once see the sufferings, to which the Brethren were exposed in the inclement climate of Labrador, the gracious power of Christ, by his word and Holy Spirit, to cheer and strengthen his people in the severest trials, and the protecting and ever watchful providence of God, who will not suffer his servants to be forced out of life by any circumstances, however threatening, one moment sooner than that which has been ordained by His sovereign appointment.

Samuel Liebisch being entrusted with the general care of the Brethren's Missions on the coast of Labrador, the duties of his office required a visit to Okkak, the most northern of the settlements, and about one hundred and fifty English miles distant from Nain, the place where he resided. Another Missionary named Turner, being appointed to accompany him, they left Nain on March the 11th, 1782, early in the morning, with very clear weather, the stars shining with uncommon lustre. The sledge drawn by dogs, in which the Brethren travelled, was driven by the baptized Esquimaux, Mark, and another sledge carrying some heathen Esquimaux joined company.

The two sledges contained five men, one woman, and a child. All were in good spirits, and appearances being much in their favour, they hoped to reach Okkak in safety, in two or three days. The track over the frozen sea was in the best possible order, and they went with ease at the rate of six or seven miles an hour. After they had passed the islands in the bay of Nain, they kept at a considerable distance from the coast, both to gain the smoothest part of the ice, and to weather the high rocky promontory of Kiglapeit. About eight o'clock, they met a sledge with Esquimaux, turning in from the sea. After the usual salutations, the Esquimaux alighting, held some conversation, as is their general practice, the result of which was,

that some hints were thrown out by the strange Esquimaux, that it might be as well to return. However, as the Missionaries saw no reason whatever for it, and only suspected that the Esquimaux wished to enjoy the company of their friends a little longer, they proceeded. After some time, their own Esquimaux hinted that there was a ground-swell under the ice. It was then hardly perceptible, except on lying down and applying the ear close to the ice, when a hollow disagreeably grating and roaring noise was heard, as if ascending from the abyss. The weather remained clear, except towards the east, where a bank of light clouds appeared, interspersed with some dark streaks. But the wind being strong from the north-west, nothing less than a sudden change of weather was expected.

The sun had now reached its height, and there was as yet little or no alteration in the appearance of the sky. But the motion of the sea under the ice had grown more perceptible, so as rather to alarm the travellers, and they began to think it prudent to keep closer to the shore. The ice had cracks and large fissures in many places, some of which formed chasms of one or two feet wide; but as they are not uncommon even in its best state, and the dogs easily leap over them, the sledge following without danger, they are only ter-

rible to new-comers inexperienced in the peculiarities of Labrador travelling.

As soon as the sun declined towards the west, the wind increased and rose to a storm, the bank of clouds from the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds both on the ice, and from off the peaks of the high mountains, and filled the air. At the same time, the ground-swell had increased so much, that its effect upon the ice became very extraordinary and alarming. The sledges, instead of gliding along smoothly upon an even surface, sometimes ran with violence after the dogs, and shortly after, seemed with difficulty to ascend the rising hill, for the elasticity of so vast a body of ice, of many leagues square, supported by a troubled sea, though in some places three or four yards in thickness, would, in some degree, occasion an undulatory motion, not unlike that of a sheet of paper accommodating itself to the surface of a rippling stream. Noises were now likewise distinctly heard in many directions, like the report of cannon, owing to the bursting of the ice at some distance.

The Esquimaux therefore drove with all haste towards the shore, intending to take up their night-quarters on the south side of the Uivak. But, as it plainly appeared that the ice would break, and disperse in the open

sea, Mark advised to push forward to the north of Uivak, from whence he hoped the track to Okkak might still remain entire. To this proposal the company agreed, but when the sledges approached the coast, the prospect before them was truly terrific. The ice having broken loose from the rocks, was forced up and down, grinding and breaking into a thousand pieces against the precipices with a tremendous noise, which, added to the raging of the wind, and the snow driving about in the air, deprived the travellers almost of the power of hearing and seeing any thing distinctly. To make the land, at any risk, was now the only hope left, but it was with the utmost difficulty the frightened dogs could be forced forward, the whole body of ice sinking frequently below the surface of the rocks, then rising above it. As the only moment to land was that, when it gained the level of the coast, the attempt was extremely nice and hazardous. However, by God's mercy, it succeeded; both sledges gained the shore, and were drawn up the beach with much difficulty.

The travellers had hardly time to reflect with gratitude to God on their safety, when that part of the ice, from which they had just now made good their landing, burst asunder, and the water forcing itself from below, covered and precipitated it into the sea. In an instant, as if by a signal given, the whole

mass of ice extending for several miles from the coast, and as far as the eye could reach began to burst and to be overwhelmed by the immense waves. The sight was tremendous, and awfully grand, the large fields of ice raising themselves out of the water, striking against each other, and plunging into the deep, with a violence not to be described, and a noise like the discharge of innumerable batteries of heavy guns. The darkness of the night, the roaring of the wind and sea, and the dashing of the waves and ice against the rocks, filled the travellers with sensations of awe and horror, so as almost to deprive them of the power of utterance. They stood overwhelmed with astonishment at their miraculous escape, and even the heathen Esquimaux expressed gratitude so God for their deliverance.

The Esquimaux now began to build a snow-house about thirty paces from the beach; but before they had finished their work, the waves reached the place where the sledges were secured, and they were with difficulty saved from being washed into the sea.

About nine o'clock all of them crept into the snow-house, thanking God for this place of refuge; for the wind was piercingly cold, and so violent, that it required great strength to be able to stand against it.

Before they entered this habitation, they could not help once more turning to the sea,

which was now free from ice, and beheld with horror, mingled with gratitude for their safety, the enormous waves, driving furiously before the wind, like huge castles, and approaching the shore, where, with dreadful noise, they dashed against the rocks, foaming, and filling the air with the spray. The whole company now got their supper, and having sung an evening hymn in the Esquimaux language, lay down to rest about ten o'clock. They lay so close, that if any one stirred, his neighbours were roused by it. The Esquimaux were soon fast asleep, but the Missionary Liebisch could not get any rest, partly on account of the dreadful roaring of the wind and sea, and partly, owing to a sore throat, which gave him great pain. Both Missionaries were also much engaged in their minds in contemplating the dangerous situation into which they had been brought, and amidst all thankfulness for their great deliverance from immediate death, could not but cry unto the Lord for his help in this time of need.

The wakefulness of the Missionaries proved the deliverance of the whole party from sudden destruction. About two o'clock in the morning, brother Liebisch perceived some salt water to drop from the roof of the snow-house upon his lips. Though rather alarmed on tasting the salt, which could not proceed from a common spray, he kept quiet, till, the same dropping being more frequently

repeated, just as he was about to give the alarm, on a sudden a tremendous surf broke close to the house, discharging a quantity of water into it; a second soon followed, and carried away the slab of snow, placed as a door before the entrance. The Missionaries immediately called aloud to the sleeping Esquimaux, to rise and quit the place. They jumped up in an instant, one of them with a large knife cut a passage through the side of the house, and each seizing some part of the baggage, it was thrown out upon a higher part of the beach, one Missionary assisting the Esquimaux, while the other, with the woman and child, fled to a neighbouring eminence. The latter were wrapt up by the Esquimaux in a large skin, and the former took shelter behind a rock, for it was impossible to stand against the wind, snow, and sleet. Scarcely had the company retreated to the eminence, when an enormous wave carried away the whole house; but nothing of consequence was lost.

They now found themselves a second time delivered from the most imminent danger of death, but the remaining part of the night, before the Esquimaux could seek and find another more safe place for a snow-house were hours of great trial to mind and body, and filled every one with painful reflections. Before the day dawned, the Esquimaux cut a hole into a large drift of snow, to screen the

woman and child, and the two Missionaries. Brother Liebisch however could not bear the closeness of the air, and was obliged to sit down at the entrance, where the Esquimaux covered him with skins, to keep him warm, as the pain in his throat was very great.

As soon as it was light, they built another snow-house, and miserable as such an accommodation is at all times, they were glad and thankful to creep into it. It was about eight feet square, and six or seven feet high. They now congratulated each other on their deliverance, but found themselves in very bad plight.

The Missionaries had taken but a small stock of provisions with them, merely sufficient for the short journey to Okkak. Joel, his wife and child, and Kassigiak the sorcerer, had nothing at all. They were therefore obliged to divide the small stock into daily portions, especially as there appeared no hopes of soon quitting this place, and reaching any dwellings. Only two ways were left for this purpose, either to attempt the land-passage across the wild and unfrequented mountain Kiglapeit, or to wait for a new ice-track over the sea, which it might require much time to form. They therefore resolved to limit the daily allowance of food, served out to each man, to a biscuit and a half. But as this would not by any means satisfy an Esquimaux's stomach, the Missionaries offered

to give one of their dogs to be killed for them, on condition, that in case distress obliged them to resort again to that expedient, the next dog killed should be one of the Esquimaux's team. They replied, that they should be glad of it, if they had a kettle to boil the flesh in, but as that was not the case, they must even suffer hunger, for they could not, even now, eat dog's flesh in its raw state. The Missionaries now remained in the snow-house, and every day endeavoured to boil so much water over their lamp, as might serve them for two dishes of coffee a-piece. Through mercy, they were preserved in good health, and brother Liebisch quite unexpectedly recovered on the first day of his sore throat. The Esquimaux also kept up their spirits, and even the rough heathen Kassigiak declared, that it was proper to be thankful, that they were still alive, adding, that if they had remained a very little longer upon the ice yesterday, all their bones would have been broken to pieces in a short time. He had, however, his heels frozen, and suffered considerable pain. In the evening, the Missionaries sung a hymn with the Esquimaux, and continued to do so every morning and evening. The Lord was present with them, and comforted their hearts by his peace.

Towards noon on the thirteenth, the wind subsided, the atmosphere became clear, and the sea was seen, as far as the eye could

reach, quite freed from ice. Mark and another Esquimaux brother named Joel, climbed up the lofty hills to reconnoitre, and returned with the disagreeable news, that not a morsel of ice was to be seen, even from thence, in any direction, and that it had even been forced away from the coast at Nuasornak. They were therefore of opinion, that no expedient remained, but to attempt a passage across the mountain Kiglapeit.

On the same day Kassigiak, the Esquimaux sorcerer, complained much of hunger, probably to obtain from the Missionaries a larger portion of food than the common allowance. They represented to him, that they had no more themselves, and reproved him for his impatience. Whenever the provisions were distributed, he always swallowed his portion very greedily, and put out his hand for what he saw the Missionaries had left, but was easily kept from any further attempt by serious reproof. The Esquimaux were now so sorely pinched with hunger that they devoured an old sack, made of fish-skin, which proved indeed a dry and miserable dish. While they were at this singular meal, they continued to repeat, in a low humming tone, "You were a sack but a little while ago, and now you are food for us." Towards evening some flakes of ice were discovered driving towards the coast, and on the fourteenth, in the morning, the sea was covered with them

But the weather was again very stormy, and the Esquimaux could not quit the snow-house, which made them very low-spirited and melancholy. Kassigiak suggested, that it would be well "to attempt to make good weather," by which he meant, to practice his art as a sorcerer, to make the weather good. The Missionaries opposed it, and told him that his heathenish practices were of no use, but that the weather would become favourable as soon as it should please God. Kassigiak then asked, "Whether Jesus could make good weather." He was told, that to Jesus was given all power in heaven and earth, upon which he demanded that he should be applied to. Another time he said, "I shall tell my countrymen at Seglek, enough about you, how well you bear this misfortune. The Missionaries replied, "Tell them, that in the midst of this affliction, we placed our only hope and trust in Jesus Christ our Saviour, who loves all mankind, and has shed his blood to redeem them from eternal misery."

On the fourteenth, the Esquimaux were forced, by excessive hunger, to eat an old, filthy, and worn-out skin, which had served them for a mattress.

On the fifteenth the weather continued extremely boisterous, and the Esquimaux appeared every now and then to sink under disappointment. They sought relief from their trouble in forgetfulness of their situa-

tion, and this relief was at hand, for they possess the extraordinary power of going to sleep when they please, and, when it suits their convenience, they will thus slumber away whole days and nights together, with little intermission.

In the evening, the sky became clear, and their hope revived. Mark and Joel went out to reconnoitre, and brought word that the ice had acquired a considerable degree of solidity, and might soon be fit for use. The poor dogs had meanwhile fasted for near four days, but now, in the prospect of a speedy release, the Missionaries allowed to each a few morsels of food. The temperature of the air having been rather mild, it occasioned a new source of distress, for by the warm exhalations of the inhabitants, the roof of the snow-house began to thaw; which occasioned a continual dropping, and by degrees made every thing soaking wet. The Missionaries report, that they considered this the greatest hardship they had to endure, for their clothes were thoroughly wet, and they had not a dry place to lie down in.

On the 16th, early the sky cleared, but the fine particles of snow were driven about like clouds, Joel and Kassigiak resolved to pursue their journey to Okkak, by the way of Nuasornak, and set out, with the wind and snow full in their faces. Mark could not resolve to proceed farther north, because, in

his opinion, the violence of the wind had driven the ice off the coast at Tikkerarsuk, so as to render it impossible to land; but he thought he might proceed to the south with safety, and get round Kiglapeit. The Missionaries endeavoured to persuade him to follow the above-mentioned company to Okkak, but it was in vain; and they did not feel at liberty to insist upon it, not being sufficiently acquainted with the circumstances. Their present distress dictated the necessity of venturing something to reach the habitations of men, and yet they were rather afraid of passing over the newly frozen sea under Kiglapeit, and could not immediately determine what to do. The Missionary, Turner, therefore, went again with Mark to examine the ice, and both seemed satisfied that it would hold. They therefore came at last to a resolution to return to Nain, and commit themselves to the protection of the Lord.

On the 17th the wind had considerably increased, with heavy showers of snow and sleet, but they set off at half-past ten o'clock in the forenoon. Mark ran all the way round Kiglapeit, before the sledge, to find a good track, and about one o'clock, through God's mercy, they were out of danger, and reached the bay. Here they found a good track upon smooth ice, made a meal of the remnant of their provisions, and got some warm coffee. Thus refreshed, they resolved to proceed,

without stopping, till they reached Nain, where they arrived at twelve o'clock at night. The Brethren at Nain rejoiced exceedingly to see them return, for by several hints of the Esquimaux, who first met them going out to sea, and who then, in their own obscure way, had ineffectually endeavoured to warn them off the danger of the ground-swell, their fellow-missionaries, and especially their wives, had been much terrified. One of these Esquimaux, whose wife had made some article of dress for Brother Liebisch, whom they called Samuel, addressed her in the following manner: "I should be glad of the payment for my wife's work." "Wait a little," answered Sister Liebisch; "and, when my husband returns, he will settle with you, for I am unacquainted with the bargain made between you." "Samuel and William," replied the Esquimaux, "will not return any more to Nain." "How, not return! What makes you say so!" After some pause, the Esquimaux replied, in a low tone, "Samuel and William are no more! all their bones are broken, and in the stomachs of the sharks." Terrified at this alarming account, Sister Liebisch called in the rest of the family, and the Esquimaux was examined as to his meaning; but his answers were little less obscure. The Esquimaux do not like to speak plainly upon disagreeable subjects, nor to contradict the person they are

addressing: and, in general, are very reserved. He seemed, however, so certain of the destruction of the Missionaries, that he was with difficulty prevailed on to wait some time for their return. He could not believe that they could have escaped the effects of so furious a tempest, considering the course they were taking.

It may easily be conceived, with what gratitude to God the whole family at Nain bid them welcome. During the storm, they had considered with some dread, what might be the fate of their Brethren, though at Nain, its violence was not felt as much as on a coast unprotected by any islands. Added to this, the hints of the Esquimaux had considerably increased their apprehensions for their safety, and their fears began to get the better of their hopes. All therefore joined most fervently in praise and thanksgiving to God, for this signal deliverance.

In the amazing preservation of the Missionary Brethren, in the midst of such dangers, we are reminded, that, although the waves of the sea are mighty, and rage horribly, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." And, indeed, his power in sending forth the stormy wind to disturb the unstable waters of the great ocean, is not so admirable, as the manifestation of the same power, in tranquilizing and composing into a

settled confidence, the naturally timorous hearts of his poor servants, amidst such external commotions. Had all who name the name of Christ, the same trust in his power and love, as was enjoyed by the Missionary brethren, were all like them, willing to sacrifice their accustomed comforts and accommodations, where the prospect of promoting their master's interests, called for such a sacrifice—did all exhibit the same patient endurance of suffering, the ignorance of foolish men would at once be put to silence, and the name of the Lord would be greatly glorified. The patient, unmurmuring, and devout deportment of the Missionary brethren, under their painful trial, attracted the notice, even of the Esquimaux sorcerer, who travelled with them. Let each Christian recollect, that he is called upon to make a like palpable exhibition of the excellent fruits of the faith which he professes to have received—"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

CHAPTER V.

Lukewarmness of many of the baptized Esquimaux—Unpromising appearance of the settlement at Hopedale—Wise reflections of Esquimaux—Death of Mikak—Conversion and death of a noted Angekok and murderer—Death of Esther.

Amidst all the external hardships to which the Missionaries were exposed, they were called to still severer trials by observing the deadness and lukewarmness which prevailed among many members of their flock, and the open deviations of several who had been already baptized.

The unpromising appearance of things at the new Settlement of Hopedale, was another cause of uneasiness to the Brethren. The heathen in that neighbourhood, had at first, manifested much eagerness to hear the Gospel, and the Missionaries had also indulged the hope, that through the Hopedale station, a medium of communication would be opened to them with the red Indians, who lived in the interior, and sometimes visited the coast in small parties. This hope was never realized, and the Brethren had the still further mortification, of witnessing the stubborn resistance of the Esquimaux themselves

to the invitations of the Gospel; and in 1790, it even appeared, as if the heathen had quite withdrawn from the neighbourhood of Hopedale, so that serious thoughts were entertained of relinquishing this settlement altogether.

But still the Brethren were not without some evidence of a blessing upon their labours. In 1790, many horrid murders were committed in the North; the heathen fell upon each other in their tents by night, and numbers were massacred in the most barbarous manner. Amidst the alarm which this event spread through the country, the Missionaries were not a little encouraged by the remarks of the Esquimaux, living upon their land. "As many murders," said they, "would certainly have been committed here, if you had not come, and brought us the good news of our Creator and Redeemer, of his love to us, and our duty to love him and our neighbour."

Nor were the Brethren encouraged in their work, by evidence of its influence upon the temporal happiness of man alone, they could in some instances, at least enjoy the hope, that the higher object of their ministry had been attained, in the salvation of immortal souls. Such a hope they express in reference to Mikak, the Esquimaux woman, with whom the reader has been made acquainted in an earlier part of this history. Having returned

to Labrador, before the final settlement of the Missionary brethren in that country, the essential services which she rendered them upon their arrival, proved that she was still as warm a friend to their object as ever. She even became herself an attentive hearer of the Gospel, and expressing an apparently sincere desire to obtain an interest in all its blessings, she was admitted to the class of candidates for baptism. But removing soon after to the South, the impressions of divine truth which she had received, were gradually defaced in the society of the ungodly, and she relapsed into heathenism. Fearing the rebukes of the Missionaries, to the truth of which, perhaps, her own conscience responded, she was seldom, after this, seen at the settlement. At the approach of death, however, she returned to the Brethren, and during the last ten days of her life, she enjoyed the benefit of their faithful instructions. Poor Mikak's declarations and conduct during the closing scene of her life, induced the Missionaries to hope that she had found mercy with God our Saviour. How often does it happen, that the conduct of those who have been instrumental in sending the Gospel to others, has been such, as to warrant only a faint hope, that they themselves enjoyed a personal participation in its privileges.

But, in some cases, the Brethren could rejoice with less trembling, in beholding the

efficacy of the Gospel, as the power of God unto salvation, strikingly exhibited in the lives and deaths, of some of the poor Esquimaux.

Amongst those, over whom the Brethren could rejoice as the ransomed of the Lord, was Mikak's husband, Tuglavina; who, after an interval of about five years, followed his wife into eternity. This individual, by his strength, courage, and penetration, combined with his reputation as an Angekok, had acquired unbounded influence over his weaker countrymen, and his word passed for law. He had committed many murders with his own hands, and was accessary to many more; for, if any one had incurred his resentment, he had only to declare that the Torngak had decreed his death, and a multitude of hands were instantly raised to seal his doom.

The Missionaries would have fallen an easy prey to the power of this ferocious savage, had God permitted him to disapprove of their settling in the country. But, though a tyrant among his own nation, and making no scruple to sacrifice human life for the gratification of his capricious cruelty, his wrath towards the Missionary brethren was restrained by the powerful hand of Him, who now, not less than in the times of old, puts a hook in the nose, and a bridle in the lips of his enemies, who, in the desperate madness of their infidelity, are least aware of the restraint im-

posed upon them. The most which Satan was permitted to accomplish by the instrumentality of this child of disobedience, was, an occasional interruption of the peaceful course of the Mission, by his violence and threats, or the more pernicious influence of his corrupt example. So great was Tuglavina's respect for the Missionaries themselves, as the messengers of God, that he would tamely submit to their reproofs, even trembling while they reasoned with him of righteousness, temperance, and judgment to come, and confessing that he ought to be converted, and forsake the ways of sin.

As an instance of the extraordinary influence which the Missionaries possessed over the mind of this individual, Mr. Haven mentions in one of his reports, that on one occasion, when Tuglavina at the head of a party of Esquimaux returned from Chateau Bay, having furnished himself with a sloop of two masts, European arms, and many other accoutrements, he stepped unexpectedly into the Mission-house, dressed in the uniform of a British officer, with a bob-wig, a huge laced coat, and a sword at his side, uttering several threats, and boasting of his valiant deeds in the south. The Missionary Haven, looking sternly at him, exclaimed, "What! are you Tuglavina? depart this minute; I have nothing to say to you in this dress, put on your old Esquimaux furs, and then return,

behave like a sober Esquimaux, and I will then converse with you." Tuglavina, as if thunderstruck, made no reply, he left the room, and, notwithstanding the degradation to which the laying aside of his splendid apparel would expose him, in the minds of his countrymen, he resumed his Esquimaux dress, and in that humble garb, returned to the Missionaries. The men of God then reproved him with deep solemnity, for inveigling many of the baptized to follow him to the south, for inducing them to participate with him in all manner of heathenish abominations, and for hurrying many of his fellow men from time into eternity, by his murderous hand. During this address, Tuglavina grew pale, trembled exceedingly, confessed himself an abominable sinner, but said that he must sin, for the devil forced him to it, and he could not help himself. This gave the Missionaries an opportunity of preaching to him Jesus the Saviour, who opens the eyes of the heathen turning them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, that is in him.

In process of time, when Tuglavina's bodily vigour began to decline, his extraordinary ascendancy, which rested entirely upon his personal qualities, declined with it, according to the common fate of savage chieftains.

His friends of his own standing were dropping off, one after another, while those who inherited the wrongs done to their insulted kinsmen, were strong in youth, and numbers. Tuglavina was reduced to poverty—of his numerous wives, some deserted him in the wane of his fortunes, others were violently taken from him, without his daring to make resistance, and only one of them all remained. In these depressed circumstances, when external aids and diversions were taken away, he could no longer repress those pangs of compunction and remorse, which, in his earnestness to gratify his ungodly passions, he had so long endeavoured to suppress. He now felt the weight of those solemn questions of the prophet, "What will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? and where will ye leave your glory?" And now, like the poor prodigal, when he began to be in want, he first formed the purpose of returning to his father's house. In this state of mind he came frequently to the Missionaries, making a free disclosure of all his crimes, expressing, even with tears, his deep convictions of guilt, and his desire to obtain pardon, and rest for his defiled and troubled soul. On his pressing request, he obtained permission to reside with his family at Nain. Here the natural pride of his heart, which had formerly complete dominion over

him, led him at first into temporary departures from the narrow path of Christian humility, but the proofs which his speedy repentance, and his whole conduct afforded of his sincerity, induced the Brethren to receive him into the congregation on Christmas day, 1793; when he renounced the devil, and all his works, solemnly promising, in dependance upon divine aid, to devote his future life to the service of that God, who had made him, had bought him with his precious blood, and manifested towards him such unexampled forbearance and long-suffering. After his admission to the holy communion, he grew much in humility and all other Christian graces, and showed great anxiety for the conversion of his heathen countrymen, to which he contributed all in his power; frequently addressing them on the concerns of their souls with such earnestness, as no Esquimaux had ever exhibited before. Yet, he once more suffered high thoughts to seduce him into gross improprieties, so that it became necessary to exclude him for a time from the Lord's table; but the Lord restored his soul, and again led him in the paths of righteousness, for his name sake. He continued at Nain, and there died in 1798, after a short illness, at the age of sixty years. On his death-bed he declared, "that he was ready to go to Jesus, and hoped that the Saviour would not reject him." He repeatedly testified "that he was happy, and

put his trust alone in God our Saviour." As his bodily pains increased, he frequently called on the Lord to release him, and take him to himself.

Another of the Esquimaux converts, whose history is included within this period of the Mission, was the widow Esther, who departed at Okkak, 1792. Being at Nain, on a visit with her parents, she heard of Jesus as her Creator and Redeemer, and though quite a child, she retained a deep impression of these divine truths. It became her practice, as she afterwards related, to resort to a retired part of the hill near Killanek, her birth place, and there pour forth her prayers and complaints before her heavenly friend. After the death of her father, she became the third wife of a man of a rough and brutal disposition, who was a murderer, and a sorcerer. The miseries which she had to endure from this marriage, did not cease with the death of her husband—she was hated on his account, and her two children so cruelly beaten, that they died in consequence. At length, a baptized countrywoman, who pitied her in this distress, took her with her to Okkak. There her ardent aspirations for all the blessings of Christ's family, were soon satisfied, and she passed the remainder of her mortal life in an increasingly happy communion with her God and Saviour. "He is my Father," she would often say, "wherever I am, he is with me,

and I can tell him all my wants." She was the first of the Esquimaux, who kept their profession of faith unblemished unto the end. She constantly declined all offers of marriage, whether from believers or heathen, that she might continue in summer, as well as winter, with the Brethren. Her natural talents were considerable, and she soon learned to read and write. In her last illness, she expressed her feelings in the words of Holy Writ, "Whether I live, I live unto the Lord; and whether I die, I die unto the Lord; whether I live, therefore, or die, I am the Lord's, he laid down his life for my ransom, and he will keep his purchase." She died in her thirtieth year. Such fruit of their labours must have comfortably refreshed the hearts of the Missionaries in the midst of their various discouragements; and yet, such tokens of the blessing of God upon their work, were produced under the first droppings only, of that more abundant shower of blessing, which was afterwards poured out from on high, and the blessed effects of which are detailed in the following chapters.

CHAPTER VI.

Loss of a Missionary—Sickness among the Esquimaux —Their low spiritual state—Encouragements— Brotherly love of the Missionaries—Death of a converted Esquimaux—Commencement of an awakening among the congregation at Hopedale—Its progress, and extension to Nain and Okkak—Some effects of this awakening.

In the year 1800, the Missionaries were called to mourn over one of their brethren, who lost his life on a shooting excursion: the particulars of his death are unknown, as all the efforts to find his remains proved ineffectual. "During the whole winter," write the Missionaries, "we all mourned over his loss, and felt oppressed as with a heavy burden,—the Lord alone being able to comfort us."

Not long before this calamitous event, the Missionary settlements, in common with the whole country, had been visited by a putrid fever, which spread among the Esquimaux with such rapidity, that the brethren had, at one time, twenty patients upon their land, who all looked up to them for help and medicine; and, for several weeks, they were obliged almost totally to suspend their usual meetings for divine worship, as the Esquimaux could not leave their dwellings. Nor

had the Missionaries much evidence of the spiritual progress of their people to cheer them under these trials: a few of them, when the medicine administered did not immediately produce the desired effect, were enticed, by the sorcerers, to try the benefit of their incantations; and, although they soon felt great remorse, and confessed their guilt with many tears, the brethren might well adopt the language of the apostle, in reference to such offenders—"I am afraid of you, lest I have bestowed upon you labour in vain." Nor did this sickness appear to be attended with any blessing to the heathen Esquimaux: they manifested, indeed, an excessive fear of death, but without the least seeming disposition to turn to the Prince of life, while, at the same time, they acknowledged their need of conversion, in order to the enjoyment of a solid hope of happiness beyond the grave. These convictions made them uneasy, and the fear of having them increased, by the exhortations of the Missionaries, led them to shun their society.

At Okkak, the Christmas and Epiphany of 1801 are noticed, in the Missionaries' journal, as seasons of blessing to the congregation; but, "As to the heathen," the Missionaries write, "we most fervently pray, O Lord, have mercy on these poor souls, who have cost thee thy life and blood, and yet afford so little hopes of ever becoming the reward

of the travail of thy soul, but turn their backs upon thee."

At Nain, appearances were more encouraging. The Missionaries could rejoice over many of their people, as over those who were indeed God's children,—being sensible of their own poverty and wretchedness, but strong in the grace that is in Christ Jesus, and determined to live alone to Him who loved them, and gave himself for them.

The Missionaries at this settlement were also gladdened by the arrival of a noted sorcerer, named Siksigag, who for many years had lived in their neighbourhood. This man came unexpectedly, with his whole numerous family, in sledges, earnestly intreating the Brethren to receive him as an inhabitant in their land, declaring, at the same time, that he was resolved in good earnest to forsake his former heathenish manner of living, to conform to all the rules of the settlement, and turn to Jesus. "Hitherto," write the Missionaries, "he has kept his word, and it appears that he likes to live with the believers, and is still intent upon 'giving his heart to Jesus.'" This man was afterwards admitted to the society of believers, by holy baptism, February 19, 1802.

In the years 1803 and 1804, the letters of the Missionaries are written in such a tone, as compels us involuntarily to conclude that the character of the religion of the baptized

Esquimaux was very low at that time, and that there was no power of God's hand working manifestly among the people. From Okkak they write—"We have great grief frequently, to perceive how busy the enemy of souls is amongst them, lest he should lose his prey. These things cause us many a heavy hour, and make us often sigh, and pray to the Lord that he would have mercy upon this nation, and cause the time of their visitation to come, that we may reap the fruits of our labour with joy." From the same settlement the Missionaries write, in 1804—"In the last half of September, an epidemical disorder broke out among the Esquimaux, of which five persons died in Okkak and its neighbourhood. A similar illness attacked the dogs, of which a great many died all along the coast. This is a very serious loss to the Esquimaux. About the time of moving into the winter-houses, an old widow left us, with her children, and moved to her heathen relations at Uivak, having no mind to turn to the Lord and to be converted. In the beginning of November, we had a time of much trial. When we spoke with the individuals, after their return to us, concerning their spiritual course, we discovered, to our great grief, among some of them, offences and wicked practices, which had long been kept secret. We were obliged to advise several, rather to leave us quietly, than serve sin in secret, and

attempt to deceive us by their untruths and hypocrisy. With some this reproof produced repentance and reflection, and they begged to be forgiven and borne with. But two persons were dismissed, and two excluded from the communion. In general, there was great lukewarmness of heart observed among the people, and we had but few instances of genuine conversion. They were also invited by their heathen friends, in the north, to come and eat whale-flesh; and all our remonstrances were vain, for they answered, that if they staid at Okkak, they must suffer hunger. November 20th, being the anniversary of the opening of our chapel, we began the regular winter-meetings with our Esquimaux.

"In August, after a long continuance of hot weather, the epidemical disorder broke out afresh, by which, from the 12th to the 14th of August, seven persons were carried off, and among them a woman, who died very suddenly, having been but sixteen hours before in good health, and at work in our yard. The people were so much terrified thereby, that all the healthy, and even some who were already ailing, fled out of the country, to escape death. Our own people staid with us. But it grieved us much to see, that the sick and dying shewed no kind of concern for their soul's salvation, though we spared no pains to direct them, with compassionate hearts, to the only Friend of poor, dying sinners, who

was ready, even in the last hour, to receive poor penitents, for the sake of his blood-shedding and death. Our words seemed spoken in vain, and they died without the least sign of repentance, so that we could not but feel the deepest grief on their account."

A letter from Nain, of the same date, shews that matters at that settlement did not wear a more encouraging appearance. "As to our Esquimaux flock, we are sorry to say, that most of them seem to fall very far short of what one might expect; and the craft and power of Satan is but too often visibly exerted, to pluck up and destroy the good seed sown into their hearts. We discovered grievous deviations, into which some had fallen last summer, during their absence from us; and we perceived, with pain, that in difficult occurrences, or in sickness, they are too ready to listen to the sorcerers, and take refuge to their legerdemain tricks for help, rather than to call upon our Saviour, and trust to him."

Although the general aspect of affairs in Labrador was thus discouraging, yet instances were not wanting of the power of divine grace manifested among the poor savages. As the Missionaries write, "We may say, that our Lord, by his Spirit, has continued that work of grace which he once began among them; and, though they are of a very changeable turn, and we find great cause to join in your prayers, that a new awakening, and more

powerful proofs of the work of the Holy Ghost, might take place among this nation, yet we can confidently believe that our Saviour gains many a soul, about whom we have frequently been perplexed, according to our short-sighted views of their conduct. And how precious, in His sight, is but one poor human soul! We will therefore not lose our courage, but look unto the cross of Jesus, and make known his saving name, until he shall appear, or call us to himself, to number us with the many thousands of every nation, who praise him without sin, and rest from all their labour in his presence."

But, before we proceed to notice the good fruits of their labours which appeared in the lives and deaths of some of the Esquimaux, we would notice the brotherly love which prevailed among the Missionaries and their families.

In a letter from Hopedale, dated October, 1803, the Missionaries, having given an account of the safe arrival of some Brethren, write as follows: "We welcomed these our dear fellow-labourers in much love, and renewed our covenant with them and each other, to be zealous and active in the work of the Lord in this place, according to our best ability, by his enabling grace. Our Saviour has also granted us the grace to live in peace and brotherly love, and we have thankfully experienced his blessing resting upon us, both in

our inward and outward concerns. Whenever we met in his name, especially on festival days, and at the holy communion, he gave us to feel his comforting presence with us. In our conferences concerning the Mission, he guided and encouraged us; and we have truly had a year of grace and blessing."

A letter of the same date, from Nain, is written in a similar tone. "To give you a short account of our own family, we mention, with thanks to our Saviour, that we have all enjoyed a good state of health, and the strength requisite for the performance of our several duties. In all trials and difficult cases, he has preserved our faith and courage, and caused various perplexing events to take such a turn, that we could thank him for his gracious leading. In our family worship, and especially at the celebration of the Lord's supper, he gave us to enjoy his heart-reviving presence, strengthening our own souls, and the bond of brotherly love towards each other."

When we recollect that, at this time, war was spreading its devastation over a great part of Europe, and, by the hand of one mighty usurper, the Lord seemed to be visiting with judgment the sins of the nations of Christendom, it is peculiarly refreshing to turn aside, and behold this little company of believers, who had left the defiled plains of Europe, and given themselves to the service of their bles-

sed Lord in a distant, inhospitable land. United to each other in Jesus, they enjoyed, in the midst of much suffering, a sweet foretaste of the heavenly rest. And, having thus tasted the blessedness which Christ confers upon his people, they were constrained, by the generous principle of devotedness to their dear Lord, and love to the souls of men, to employ all their energies in leading those who were afar off to the same inheritance in Jesus. How many, who watched with eager curiosity for the arrival of news concerning the contending armies, would overlook with contempt the labours of these Christian brethren! But now, that the din of arms has ceased, its pomp and parade have passed away, and the voice of public excitement has subsided,—now that events can be viewed through the medium of distance, which in some measure corrects the false colouring produced by the present excitement of unholy passions, there are few whose judgment will not approve the wisdom and excellence of the Brethren's choice, in preferring to labour for Christ, the Prince of Peace, among a savage people, to the giving up of their minds to the engrossing influence of those horrid deeds of war and bloodshed in which a great portion of civilized Europe was at that time engaged. Happy they, who in the midst of all those excitements with which Satan, the god of this world, amuses and deludes his votaries, are enabled, by the

power of divine grace, practically to adopt the solemn truth—"This world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever."

The satisfying blessedness which the Brethren found in the experience of their Lord's presence among them, and in their mutual love, was sometimes enlarged by delightful proofs of the blessing of God upon their labours among the poor savages. An event of this nature is recorded in their letters and diary for 1803. They write, "Two men departed this life. We could truly rejoice over one of them, called Benjamin, and firmly believe that our Lord has taken him home into everlasting bliss. He had been ailing for a considerable time, which, by the blessing of our Saviour, proved the occasion of a more strict examination of his heart and conduct, and a proper consideration of his dissolution. As he approached towards it, he would hear and speak of nothing but Jesus, and continued so to do till his breath stood still. Oh! what a treasure is such a soul to us, of whom we can really believe, that it is gone over into the arms of its Redeemer!"

The particulars connected with the happy departure of this individual are thus recorded in the diary: "February 6th, in the forenoon, we, with our Esquimaux, attended the funeral of Benjamin, whose remains were interred in our burying-ground. His last ill-

ness was an inflammatory fever. From the beginning, his mind was occupied with his departure to the Lord. Being asked whether he thought he should go to Jesus, he cheerfully answered in the affirmative. After some conversation with him on this subject, the Missionary sang that verse—

> " The Saviour's blood and righteousness
> My beauty are, my glorious dress," &c.

and others of the same import, in which he joined with great fervency of devotion. He afterwards began of his own accord to sing other hymns, such as,

> " Christ, my rock, my sure defence,
> Jesus, my Redeemer, liveth," &c.

> " No, my soul he cannot leave;
> This, this is my consolation," &c.

> " Thy blood, thy blood the deed hath wrought."

" Before his departure, he was frequently delirious; but, even during this period of his illness, we and the Esquimaux who visited him, were delighted and greatly affected by the subjects his spirit seemed always engaged in. His thoughts were occupied with nothing but Jesus Christ his Saviour, and he kept repeating the most beautiful and appropriate texts of Scripture, such as, 'This is a true and faithful saying, and worthy of all acceptation, that Christ Jesus came into the world

to save sinners'—'The blood of Jesus Christ, the Son of God, cleanseth us from all sin'—never failing to add, 'Yes, on account of my sins, also, he shed his blood,' &c. He frequently prayed the whole litany, and always laid a particular accent upon those passages which treat of our Saviour's sufferings. He often pronounced those words with great earnestness: 'Little children, abide in Him, that, when he shall appear, we may have confidence, and not be ashamed before him at his appearing,' 1 John ii. 28. "Nor did he cease, in the midst of his greatest sufferings, to speak of the love of our Saviour, even till he drew his last breath. He was about forty years of age, and left a wife and two small children.

"He was baptized in the year 1796, but fell sometimes into deviations, which he however always confessed, and turned to the Lord for pardon with true repentance, and many tears of sorrow and contrition, insomuch that we always considered him as a peculiar object of our Lord's mercy. We were indeed sometimes anxious about his perseverance in the faith, but his last illness has fully satisfied and comforted us, respecting the state of his soul. It made a deep and salutary impression upon the hearts of all the people here, and they expressed their thoughts upon his happy exit out of time in a manner which proved that it had been sanctified for their real spiritual benefit and instruction."

But the Brethren were soon to receive a more abundant reward for their labours, in witnessing a general revival of religion among their Esquimaux congregation; and it is remarkable that it should commence at Hopedale, where the spiritual declension of the people had previously been more marked, than at either of the other settlements. We now proceed to lay the details of this most interesting event before our readers.

In the early part of the month of February, 1804, the Esquimaux living at Hopedale found considerable difficulty in procuring food. The weather was unusually mild,—it turned even to a perfect thaw,—and their attempts to catch seals were completely frustrated; so that many of them experienced considerable distress for want of provisions. But, amidst all these difficulties, the Missionaries saw them coming to church, with friendly and cheerful countenances, and some would say, "If we only feel in our hearts the presence of our Saviour, who has loved us so much, and died and shed his blood, that our sins might be forgiven, we may well be cheerful and contented, though our outward circumstances are difficult, and we have not much to eat; for we trust that he will also care for us in that respect, and we look to him for help."

Their whole behaviour, during this time of trial, gave the Brethren much pleasure and encouragement. There was evidently, a ge-

neral and powerful awakening among them, the beginnings of which, the Missionaries had perceived in some women, who were baptized the preceding winter. These were led by the Spirit of truth in a particular manner, to a knowledge of the depravity and sinfulness of their hearts. An earnest desire was, at the same time, created within them, not only to experience the forgiveness of all their sins, but to know the crucified Saviour, so often described to them, as their Reconciler, and, by the testimony of their own hearts and consciences, to be assured of their interest in him, and his atonement. Their declarations on this occasion were such, that the Missionaries were quite surprized at the knowledge they had already gained by the Spirit's light, and not by the instruction of man; and they joined in fervent thanksgiving to the Lord, for permitting them at last, after so long a time of sowing, to see such blessed fruits of the power of his word in the hearts of these poor people. "We often," the Missionaries write, "called upon him to grant us grace and wisdom to lead these souls, now awakened from death unto life, according to their measure, and in the best manner, so as to further their progress on the way to everlasting life.

"One of the above-mentioned women being asked, how she was first led to reflections so much more serious than formerly, she replied, that a Missionary had been speaking, at a

meeting of the Esquimaux, concerning the great pains which the Lord Jesus Christ had endured for our sakes, in soul and body, and his readiness now to accept the worst of sinners, who plead the merits of his blood.—'This,' added she, 'I had often heard before, but I never felt what I then felt. I thought, even for me, a wretched creature, who lived, worse than a dog, in every kind of abomination, has our Saviour suffered so much, and he will now receive even me, and have mercy upon me. At the same time, I felt a singular joy and delight in my soul, and could not help weeping so much, that I forgot myself, and remained sitting in the church. My heart has ever since been fixed upon our Saviour alone, and I often weep for him. Now I know truly what you mean by feeling our Saviour near and precious to the soul, and experiencing his great love to sinners, and that it is not enough to be baptized, and to enjoy other privileges in the congregation, but that every one ought to be able to say for himself, 'My Saviour is mine—he died for my sins—he has also taken away my sins, and received even me as his child.' This I now feel in my heart, and am both thankful and humbled before him.'"

"Another said, 'I often walk out alone, and weep on account of my great worthlessness. Once I prostrated myself before our Saviour, and, with tears and trembling, in-

treated him to have mercy upon me, and forgive me my many sins. I experienced much comfort on that occasion, that it appeared to me, as if Jesus stood before me, and took the heavy burden off my soul. I now know that I belong to him, and have never felt as I now do, that he loves me.'"

"Similar declarations were made by others. In all the meetings of the Esquimaux, which were diligently attended, an uncommon degree of eagerness and devotion were perceived; they no more went to church merely for form's sake, but from the impulse of their hearts, and to find comfort and enjoyment. Several came, after the meetings, into our house, partly to express their thankfulness, that they now experience the truth of what was spoken, and could bear witness to its power, and partly to request an explanation of what had remained unintelligible to them."

The letters received from the same settlement in September, 1804, contain cheering accounts of the progress of this awakening, and its wonderful extension to the other settlements. The Missionaries write—"When our Esquimaux returned from their summer-places, and settled here again for the winter, in 1804, we found, to our great comfort, that they had not only been preserved from sinful practices, but that the work of the Holy Ghost, so manifest during the foregoing winter, especially in the hearts of some of the

women, had made farther progress. They had become better acquainted with the natural depravity of their own hearts, and the wretched state of a soul without Christ, which made them cry to him for mercy, and had truly experienced grace, and the forgiveness of sin in his precious blood, by which their hearts were filled with joy and comfort in believing. Out of the abundance of their hearts, therefore, their mouths spake of the love and power of Jesus, by which a very serious impression was made on all our people, and all longed to be made partakers of the same grace, being awakened by the Spirit of God, so as to see the necessity of true conversion of heart. This fire, of the Lord's own kindling, spread rapidly among them, insomuch that, in a short time, all the adults most earnestly began to seek after peace with God. Even several of the children were in like manner awakened. We had daily visits from our people, who came partly to ask advice, and what they should do to be saved, and partly to tell us what the Lord had done for them. With what joy and astonishment did we perceive, how powerfully the Holy Spirit explained to them the things of God, the meritorious sufferings of our Saviour, and the efficacy of his precious blood to cleanse from sin, by which they were made cheerful and happy in heart and mind.

" While this heavenly fire was, as it were,

in full blaze at Hopedale, two young Esquimaux, Siksigag and Kapik, arrived here in February from Nain. The first came to return his wife, a baptized young woman, whom he had married here two years ago, to her mother, intending to marry another at Nain, who promised to second him better in every kind of heathenish abominations, and to leave the believers altogether. This man, on entering his own mother's house (who lives here with a second husband, having formerly, while a heathen, forsaken her first,) found the Esquimaux just engaged in prayer, as usual, before they went to rest. The family were not disturbed by his arrival, and he sat down, quite astonished at what he saw and heard, and not knowing what they were doing.—Prayer being ended, they were informed by him for what purpose he had come to Hopedale. The whole company now began to intreat him most earnestly not to part from his wife, but rather to turn with his whole heart to Jesus. We likewise added our exhortations to the same effect, but he persisted in his determination. When, therefore, his relations perceived that he was immoveably fixed, they resorted to prayer; and, on the following day, they all assembled around him in his mother's house, kneeled down, and cried unto our Saviour, that he would convert him. The mother expressed herself in the following words: 'O my Lord Jesus! be-

hold, this is my child; I now give him up to thee! O accept of him, and suffer him not to be lost for ever!' Such a scene, so unprecedented and unexpected, had an immediate effect on the young man; he was filled with concern for his soul's salvation; his whole heart was changed; he desisted from his wicked purpose, took his wife again (having shortly before delivered her to her mother), and became an humble, seeking soul, to whom, the Lord afterwards shewed great mercy.—Kapik had, in the mean time, lodged himself with his relations, by his friend Siksigag's instrumentality he also was awakened, and, overcome by the grace prevailing among the congregation, so that he also resolved to surrender his whole heart to our Saviour.

"Filled with life and spirit, these two men set out on their return to Nain, and there testified with boldness of what they had heard, seen, and experienced at Hopedale, by which a lasting impression was made upon the minds of many of our Nain Esquimaux.

"They have now come hither (the first in winter, and the latter lately), with a view to settle; as they believed that something might hinder their conversion at Nain, and did not choose to reside any longer at a place where they had spent their former lives in the service of sin.

"By means of these two people, the report that there are Esquimaux truly converted,

residing at Hopedale, has spread to Okkak, and even farther north, which has made a considerable sensation among the heathen. Three families from that neighbourhood have arrived here, and express their determination to become obedient to the gospel, and turn to Jesus with their whole heart. Exclusive of these, seven families have moved hither from Nain and Okkak, by which, since the close of 1804, the number of inhabitants has been increased by thirty-nine souls, old and young, all from distant parts. Since the last departure of the ship, nine adults and five children have been baptized, seven admitted to the Lord's supper, and one re-admitted; four have become candidates for the same, seven for baptism, and three young people, baptized as children, were solemnly received into the congregation.

"You will perceive, dear brethren, by the short account given, that the Lord has shewn great mercy to our dear Esquimaux in the year past. You will certainly join us in offering up thanks and praises, and often commend this his work unto him in prayer, that he may preserve it, and cause it to spread more and more.

"The schools of the children have also been attended with the blessing of God in the past year, and both the children and adults have made good progress in their learning. It is very edifying to hear them exer-

cising themselves, in their own dwellings, in reading and singing hymns. They have now, both in the morning and evening, prayer and singing in all the families; and, both then and on other occasions, they edify each other, in a manner that moves us to tears of gratitude.

"In short, there is at present a small congregation of believing Esquimaux at Hopedale, blooming like a beautiful rose; and, as all their happiness is founded upon the enjoyment of the merits of Christ, and in contemplating him as their crucified Redeemer, our joy is no more mixed with that fear and anxiety we felt formerly, but we rejoice in truth over a genuine work of God; God is in the midst of this congregation, and therefore they shall not be moved. Not unto us, O Lord, not unto us, but unto thy name give all the glory. But, as we know that they, like ourselves, are yet poor defective creatures, and cannot maintain the grace they have received in their own strength, we will not cease to pray for their preservation to Him who himself is their only foundation."

The Missionaries at Nain, having described the circumstances connected with the awakening of the two Esquimaux, Kapik and Siksigag, in terms similar to those in which the same events are communicated by their Brethren at Hopedale, thus relate the effects produced by the return of these individuals

to Nain. "Now, these two wild youths, who but lately had made a mockery of the tears shed by such as were moved and affected by the Gospel, began themselves to weep and mourn over their own lost condition. They now most eagerly listened to the advice given them by their countrymen, and the Missionaries. They cried aloud to Jesus for mercy and salvation, and were most powerfully convinced, that this change wrought within them, was not the work of man, but of God himself. Siksigag, who had parted with his wife, gladly took her again.

"Immediately on their arrival, they came and related to us, with an ingenuousness and sincerity never before known among Esquimaux, how the almighty power of Jesus had awakened them, by giving them a proper sense of the wickedness of their ways, and caused them to resolve to turn in truth to him, as their Saviour. They confessed their many sins, and found peace and comfort. Now they began to speak to their countrymen here, of the necessity of a thorough conversion of heart, representing how they ought to believe, and acknowledge themselves sinners, confess and repent of their sins, and fly to Jesus for pardon and deliverance from the power of sin; for that, without this, all so called conversion was ineffectual, and no fruits of righteousness would appear.

"Some of their friends heard them with

astonishment, some mocked, and others hated them for it. But of our own people, we saw several yielding by degrees to conviction, and beginning to doubt, whether their Christianity was of the right kind, and whether they had not been deceiving themselves and others. They came spontaneously, and confessed to us their sins, some with many tears, and in a manner never yet seen by us among the Esquimaux. The more they were led to consider their former life, the more deeply they were convinced of the treachery of their own hearts; they wept on account of the deceit they had so often practised, and confessed to us things, of which we could have formed no conception.

"Though we could not but feel pain on account of their former hypocrisy, our grief was counterbalanced by the joy we felt at the amazing power of our Saviour's grace, by which their hearts were thus broken and melted. Our faith and courage, which in some of us was indeed very weak, revived, and we saw clearly, that with God nothing is impossible.

"This awakening also spread among the children, and some of them were remarkably affected. All the meetings and schools were most punctually attended, and the visits of the Esquimaux, to speak with us concerning the state of their souls, were very frequent."

The extension of this awakening to Okkak, and the effects produced upon the Esquimaux

residing at that settlement, is described in the following extract of a letter from the Missionaries, dated August, 1805.

" How do we rejoice, dearest Brethren, that we are able this year to give you an account of our people, greatly differing from that, which caused to you and us so much pain and sorrow. We can assure you, that our merciful Lord has heard your and our prayers in their behalf, and now begins to give us fresh proofs of His wonder-working grace, in the hearts of the poor Esquimaux, by nature so dark and perverse, that we fall down adoring at his feet. The fire, kindled at Hopedale last year, has spread even to this cold and dreary region; and we see it beginning to burn bright in the hearts of our Esquimaux congregation, in a manner never before perceived. We cannot now enter into particulars, yet we wish to give you some general account.

" You know how peculiarly reserved and shy the character of the Esquimaux is by nature; how they can hide their wicked propensities and actions with consummate hypocrisy, and if they are detected and obliged to confess, how angry they are. But it has pleased the Lord, in most of them, to burst these bars and fetters, by which they were led captive by satan at his will. They now come, of their own accord, and confess their sins with true sorrow, and contrition of heart; insomuch, that whereas formerly we could not by any means discover their real state, we now

have only to direct them, with all the sins they confess and bewail, to our merciful Saviour for forgiveness and deliverance.

"For the beginning of this new period of grace, the Lord made use of the visits of our Esquimaux brethren and sisters from Nain, who, in the most artless, but impressive manner, related to their countrymen here, what the Lord had done for, and upon them, at Nain, and how graciously he had led them during the winter. Our people heard it with astonishment, began to consider their own state, and we perceived, with inexpressible joy, how they submitted to the convictions wrought in their souls by the Holy Ghost. The last visit from Nain was, in this respect, the most interesting and profitable. The Esquimaux visitors, and particularly the sisters, showed such an ardent desire to describe to their countrymen the love and mercy of God, which they themselves had so savingly experienced, that they went about from tent to tent, and particularly to their own sex, spoke so powerfully and movingly of the compassionate disposition of Jesus towards them, and his desire to save them from sin and perdition, that they could resist no longer, but came and owned the dangerous state in which they had been, earnestly enquiring what they should do to be saved.

"With the Northlanders, who came here on a visit, or to traffic with our people, we had likewise much conversation concerning the

necessity of conversion. They showed uncommon attention, and most of them expressed their earnest wish, that they might become acquainted with Jesus as their Saviour. They said, they were sorry they lived such a great way off, and could not well forsake their native country, but assured us, that if we could only come and make a settlement amongst them, many of their countrymen would be converted. They visited us frequently during their stay, and, without any persuasion, came of their own accord to church, and listened to the Gospel, with silence, and much apparent devotion.

"We may also add, that a good many Esquimaux, who lived in our neighbourhood, have been so struck with the joyful news of what has happened with their countrymen at Hopedale and Nain, that they have resolved to go and settle at Hopedale, that they may be converted. Others have requested permission to spend next winter on our land, promising to turn with their whole hearts to our Saviour."

In relating this part of the history of the work of God among the Esquimaux, the writer, fearing to convey any false impressions, has adopted the very language in which the Missionaries themselves describe that which they saw and heard. In the whole transaction we have a lively illustration of the Apostle's words: "For our Gospel came not unto you in word only, but also

in power, and in the Holy Ghost, and in much assurance." And in the fruits produced, we see how effectually that Gospel works in all those that believe. These poor savages had before given a cold and hypocritical assent, to the truth preached by the Missionaries, and their affections consequently remained unmoved, and their conduct unchanged; but now that, by the teaching of the Holy Spirit, they were enabled truly to receive their testimony concerning the crucified Jesus—now that, like the primitive disciples, "believing, they rejoiced with joy unspeakable, and full of glory," how desirous were they to forsake every sinful practice, with what ardour of affection did they devote themselves unreservedly to the Lord's service, desiring to spend, and be spent, in endeavouring to lead others to the enjoyment of the same blessedness, which their own souls had tasted. Thus, they found the joy of the Lord to be their strength, and the experience of their own hearts furnished them with the best explanation of the Psalmist's prayer. "Restore unto me the joy of thy salvation, and uphold me with thy free spirit, then will I teach transgressors in the way, and sinners shall be converted unto thee."

The history of the church, as recorded in the sacred Scriptures, exhibits the revival of the power of godliness among men, by such "showers of blessing" as those which descended upon the Esquimaux congregations, had these

been withheld, the whole of this world would long since, have been as Sodom and Gomorrah. How should those who truly know that the Holy Ghost is the author of spiritual life in the soul of man, be instant in prayer, that the Spirit may be poured upon us from on high, that the desert may rejoice, and blossom as the rose, and the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Nor let our own individual concern in this great subject, be forgotten in any general considerations. It is the duty of every one, to ask himself, "Have I received the Holy Ghost?" where this question can truly be answered in the affirmative, effects will be discoverable similar to those produced in the Esquimaux. There will be a deep view of our own guilt and vileness; there will be joy in the Lord; there will be the resolute mortification of every worldly lust; there will be a setting of the affections on heavenly things, and vigorous exertion to extend the blessing of salvation to others. Such are some of the effects produced by the indwelling of the Holy Spirit in the human soul, and let it be recollected, "If any man have not the Spirit of Christ, he is none of his."

The blessed effects produced by the outpouring of this Spirit, upon the Esquimaux congregations, are more fully detailed in the following chapter.

CHAPTER VII.

Letter of an Esquimaux—The Esquimaux no longer resort to Sorcery for relief in distress—Anecdote of a Heathen woman—Conviction of sin—Conversion of a Sorcerer—Power of the Word of God—Brotherly love, and enlarged benevolence of the converted Esquimaux—Private Religious Meetings among the Believers—Family worship—Awakening among Youths and Children—Death of a believing child—Deliverance from the fear of death—A backslider—Frightful death of Kapik—Reflections.

In proceeding to illustrate the effects of the awakening, the origin of which has been related in the preceding chapter, we will now transcribe a letter written by one of the Esquimaux to a brother Christian in Europe, who had formerly been a Missionary in Labrador. The writer, by the sovereign mercy of God, was one who partook of the blessing vouchsafed at this time to the Esquimaux congregation, and the tone of his letter quite reminds us of the characteristics of those, whom the prophet Malachi calls the Lord's jewels. They fear the Lord, speak often one to another of divine things, and think

upon the name of the Lord. Mal. iii. 16. The letter is as follows.

" My beloved William,

" First, I will tell you, that since we two travelled together in a boat, and you then spoke so much to me about the state of my soul, I have never forgotten your words of instruction. I was a very bad man at that time, and alas, when you lived here, I walked in darkness, and continually followed that which was bad. After I was baptized, I was not much better, and when I went with you to the holy communion, while you lived here, I had still many bad thoughts, of which I very much repent. But since you left us, I have turned with my whole heart to Jesus, and all my thoughts and desires are drawn towards Him.

" Now that I begin to be old, the feeling of His forgiveness is my only comfort, and I have nothing which I so much desire after, as Him, and to enjoy his peace in my heart. I will never more leave my teachers. I can be satisfied no longer with any thing but my dear Jesus, therefore, I wish I loved Jesus, my Saviour, more than I do. He loves me much; that I feel and know, but I am a poor human creature, and know by experience, that I can do nothing of myself, no, not even love Him as I would. I pray constantly that He would help me, and instruct me, and my heart feels,

that when I go daily to Him, and crave his help, He hears me, and lets me experience that he is a loving Saviour, ready and willing to help.

" I do not forget Him when I am in my usual occupations, but my mind is always craving after Jesus; when I go about with my boat, and am absent from my brethren, still my soul is taken up with Him. My wish is, that I may also have a pleasant grave for my body, when I die. (Meaning, that he may lie with the believers in their burying-ground).

" I love my wife now, as I ought. When you were here, I was always leading her into bad things, but now we often speak together, that we will fix our minds only upon Jesus, and both live only for Him, loving and following him. I am your poor Jonathan. William! I salute you, and your wife."

Among the blessed, but indeed necessary effects, produced by the outpouring of the Spirit of God upon the Esquimaux, we notice their entire renunciation of all dependance upon rites of sorcery, to which they had formerly resorted in times of sickness and distress.

In the Lord Jesus Christ all fulness dwells, we are complete in him, he is our wisdom, righteousness, sanctification, and redemption, there is not a desire which can spring up in the renewed heart, which will not find in him

a suitable and satisfying object, there is not a fear which can disturb our peace, which may not be silenced by the application of his salvation. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." All superstition, therefore, proceeds from ignorance of the Gospel of Christ, or disbelief of its announcements.—The purgatory of Romanists, their penances, and stations, their dependance upon holy clay ashes, candles, &c. may all be traced to this source, as may also the sorcery of the heathen; all are the products of an evil heart of unbelief, which departs from the living God, but when the Holy Ghost glorifies Christ, and takes of the things that are his, and shews them to the soul, in the view of the abundant sufficiency of his salvation, dependance upon such lies and vanity, is at once abhorred and abandoned.

In illustration of these remarks, we transcribe the following anecdote from the Missionary's diary. "Titus's wife, Magdalene, called upon us, and said, that she was now more than ever seriously intent upon being converted, and that she could not possibly agree to many proposals made by her husband, because she knew it would be sinful to do so. Having formerly been very ailing, whenever she made the voyage to the south, the heathen women had given her all kind of charms and amulets, which she wore about

her clothes. These she had cut off, before her husband, and all the boat's company, and thrown them into the sea, saying; 'Now, we will see, whether there is a Jesus, who can save us, and keep us in health, without this trumpery.' She had been well all the voyage, and therefore was uneasy about her former wicked life, and superstitious devotion to heathen rites, and wished to turn to Jesus with her whole heart. She added, that Titus began also to reflect, and to get other thoughts."

Nor was the power of the Gospel in the above-mentioned particular, exhibited in a few instances only, the Missionaries write from Hopedale. "In visiting the sick, we had much satisfaction; some appeared to be near their end, and declared that Jesus was their only hope and refuge, and that they longed to go and be with him, for ever and ever." Thus they yielded the blessed fruit of being "patient in tribulation." "Formerly," the writer adds, "whenever any symptoms of serious illness appeared, we were always afraid, that they would be again persuaded to resort to the sorceries and witchcraft, practised on such occasions by the heathen; and the dread of death was manifest; but now, blessed be the name of our wonder-working Saviour, they lay still, peacefully resigned to the divine will, and testifying of their joy, in the prospect of soon seeing their Redeemer face to face."

At Okkak an infectious disorder broke out, which proved fatal to many of the Esquimaux, whose deportment under this trial, manifested them to be strong in the grace that is in Christ Jesus. The Brethren write, "We were not a little comforted, to find that, during the whole illness, not one of those belonging to our congregation, had recourse to any of their former superstitious practices; but afterwards expressed their gratitude to our Saviour for his help, in very lively terms." We might easily multiply such testimonies in proof of the power of the Gospel, in delivering those that believe, from a dependance on those vanities, which the heart of man naturally substitutes for "trust in the living God:" but we pass on to notice other fruits, springing out of this revival in the Esquimaux congregations. And here our attention is arrested by expressions of deep conviction of sin, uttered by these once hardened savages, and the language in which these convictions found utterance, might remind us of the words of our blessed Lord; "When He, (the Spirit of truth,) is come, he will convince the world of sin; of sin, because they believe not in me:" and that noted prophecy of Zechariah, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look on me, whom they have pierced, and they shall mourn for him, as one mourneth for an only son, and be in bitterness for

him, as one that is in bitterness for his first-born."

"The new people," write the Missionaries, "come and confess their sins, and the crimes which burthen their consciences. Human nature shudders, and starts back, on hearing the horrid detail of the abominations practised among the heathen. They themselves often exclaim, "O how shockingly have we lived in sin; but we were quite blind, and chained down by the fetters of Satan. We will serve him no longer, but belong only to Jesus."

A woman, called Ajainak, who, when she first arrived, expressed great indifference about the Gospel, was one of the first who became deeply convinced of sin, and concerned for her salvation. She was asked, whether she did not feel a wish to become a candidate for baptism? She replied, "I do sometimes think about it, but more about my being so very great a sinner; and I cry with tears to Jesus, that he would forgive me my sins, and grant me to know him as my Saviour: I feel I am unholy and unclean, and cannot thus belong to Jesus, what would it therefore avail, if I were a candidate for baptism, and did not know him, and that he has forgiven me my sins?"

A young man, named Angukualak, the son of a noted sorcerer, named Uiverunna, moved to the Brethren at Hopedale. With deep agi-

tation of mind, he disclosed to the Missionaries, his whole former course of life, which had been a series of the most abominable practices. His parents had instructed him in the art of sorcery, and the disclosures which he made, plainly shew that Satan exercises an unbounded sway over the minds of these poor heathen. His account was nearly in the following words:

"My parents told me, that their familiar spirit, or Torngak, lived in the water. If I wished to consult him, I must call upon him as the spirit of my parents, to come forth out of the water, and remember this token, that I should observe in some part of the house a vapour ascending, soon after which, the spirit would appear, and grant what I asked. Some years ago, when my little brother was very ill, I tried this method for the first time, and called upon the Torngak, when I really thought I perceived a small vapour rising, and shortly after the appearance of a man in a watery habit stood before me. I was filled with horror, my whole body shook with fear, and I covered my face with my hands. Some time after my brother's recovery, I had a very terrible dream, which overwhelmed me with anguish and terror. I thought I saw a very deep dark cavern, the descent to which was a narrow steep chasm. In this horrible place I discovered my mother, my relations, and many others whom I had known, and

who had led a very wicked life on earth, sitting in great torment, and exhibiting a dreadful appearance. I was already with my feet slipping down the chasm; and it seemed as if somebody said to me; 'Into that dark place thou likewise must depart.' From that moment, I found no rest any where, but having heard that true believers lived at Hopedale, I resolved to come hither, and with my whole family, to be converted to Jesus, that I may not likewise descend into the place of torment, and be lost for ever. But, alas! I know not as yet how to get released from evil, for I still feel, as if I was bound with the chains of sin."*

The power of the Holy Spirit in convincing of sin, was also strikingly exhibited in a poor blind woman, who had formerly lived

* The Missionaries make the following remarks upon this singular story: "We often hear the Esquimaux relate dreams, and certain it is, that several of our Esquimaux have been led to very serious reflections, by occasion of a remarkable, and perhaps terrifying dream, and been convinced of their lost and wretched state. We do not encourage a belief in the fulfilment of dreams, nor pay any regard to them in general, but yet find the words of Scripture true: "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction; that He may withdraw men from their purpose." Job xxxiii. 14—17.

with the Brethren, but about seven years before the period of this awakening, was guilty of the murder of her new-born infant, and was therefore expelled from the settlement. Both on account of this atrocious deed, and in consideration of her whole sinful walk, she had been exceedingly distressed for some time, and cried continually to the Lord to have mercy on her. "She found no rest," write the Missionaries, "and therefore got herself carried to our house, to confess to us her wretched state. She had scarcely begun to speak, before she burst into loud weeping, and bitterly bewailed her sins, and abominable practices. In a kind of agony and grief she then began to sing that verse,

> "Thy blood, O Saviour, is the cause,
> That I may sue for mercy."

But as the Missionary did not join her, not immediately comprehending what she sung, her voice being choaked with weeping, she exclaimed, "Ah, it is no wonder that you will not help me to sing, for I am indeed too bad, and a most abominable sinner." She then entered upon a full account of her wicked life. The Missionary could not help weeping with her, both out of compassion, and for thanks to the Lord for the mercy he had shown, in reclaiming so great a transgressor." Nor was it such only as had been notoriously wicked among the heathen, who were led at

this time to understand their state as sinners; but many who had maintained a good character, and even those who had been admitted by baptism, into the congregation of the disciples of Jesus, were convinced of the deep depravity of their hearts, and brought to receive salvation as a gift from God, and the purchase of a Redeemer's blood. The following are some of the most remarkable instances.

"Daniel, a candidate for baptism, declared, that whenever he thought on our Saviour, he felt disposed to weep; because he had so long stood at a cross-way, not knowing which to take, and halted between Him and sin. But now he cried day and night to Him, to manifest Himself unto him, and change his whole heart."

Niakungtok and Augutauke expressed their great desire to be baptized, the latter said with tears, "I am a very unworthy man, this I know and feel, but I will belong only to Jesus, and walk in his ways. O how I grieve, that though I have heard of him and his love to sinners, from my infancy, I have neglected his word, and loved sin and wickedness, better than him; but now, I thank him that he has revealed to me, that without him, I cannot be happy."

An Esquimaux sister, speaking to one of the Missionaries wives, said, "I have had a very distressing night, you know how I yes-

terday told you, that I was very happy, for that Jesus had pardoned my sins, and I had now forgotten them all. But you made answer, that as long as children of God remain here on earth, they can never think of Jesus' great love, and of his sufferings, bloodshedding, and bitter death, without remembering that their great debt of sin was the cause of all his torments; these words pierced my heart, and I found that I had been satisfied with myself, more than with our Saviour's work within me, nor could I sleep for thinking about my state, I prayed, but found no comfort. At day-break, therefore, I went to the summit of the hills, where I fell on my face, and prayed that Jesus would grant me comfort and peace, but all seemed in vain, and I returned in great distress. When I entered my house, I cried out, O! Jesus, am I the only one, whom thou wilt reject? Immediately, I felt as if Jesus had said to me; 'Be of good cheer, I will not suffer thee to be plucked out of my hand, for thou hast cost me my blood.'"

Another Esquimaux sister expressed herself thus: "I am often moved to tears, when I consider what God my Saviour has done for me; I start back with terror, when I reflect upon my former wicked life; I have been an abominable sinner, and that Jesus should have received me in mercy, and granted me to believe that his blood can wash away all my

sins, and deliver me from the power of evil, is a favour so great, that I am amazed at it, and sink down with shame and gratitude. But I have only within these few days been convinced, that as long as I am in the world, I can do nothing but look to Him for help, I am as one walking upon a smooth sheet of ice, and obliged with every step to guard against falling; He must uphold me, and my heart is lifted up in prayer to Him."

Another Esquimaux woman said: "I pray that I may receive the assurance of the forgiveness of my sins, that I may be prepared to depart to Him with joy. How is it, that I feel such a change? Last year I made ridicule both of what you said of Jesus, and of the words of my countrymen, when they could not help testifying of the happiness they felt in communion with God. But now, may I never cease to thank Him, that he has opened my heart and ears, and that I can believe the Gospel, which indeed shows my forlorn state by nature, but likewise the grace of my Saviour. I feel it, that your doctrine is true."

Siksigag, the individual, whose wonderful conversion has been already mentioned, in a sudden fit of anger, struck his wife. This he confessed of his own accord; and added, "While I was in this passion, I felt a strong reproof in my heart, and it seemed to me as if I had struck Jesus himself in the face. I

was powerfully convinced of the deep depravity of my soul, and that on account of my sins, Jesus had been tormented and slain; yea, that even I, by my sins, have slain him." Here he burst into loud weeping; "but I have craved His pardon, and he has forgiven me both this sin, and many other things belonging to my sinful nature."

There is something peculiarly affecting in the simplicty with which this Esquimaux brother opened the workings of his heart.—How excellent the obedience which springs from the faith of Jesus—how pure in its character the repentance which the knowledge of His goodness produces. Its very essence is described in the Psalmist's lamentation,—"Against *thee, thee only,* have I sinned." It seeemed to me, said poor Siksigag, as if I had struck *Jesus himself* in the face. "Blessed Saviour," may every reader say, "let our hearts experience more deeply the power of thy tender mercy to make our souls sensitive to the evil of sin, as it is simply a transgression of thy law, who hast such infinite claims upon our affections. Let thy goodness lead us to repentance."

We next notice a few instances, out of many, in which the blessed influence of the Spirit of God, was manifested in the emotions which were excited in the poor Esquimaux, by the hearing of the Word of God.

"About Christmas, 1805," the Brethren

write, "there was a particular emotion among our people. Some were so much affected, that they wept aloud for joy, on hearing the history of the incarnation of our Saviour, and that He had stooped so low out of love to them also, and as man, had taken upon Him our sin and curse, and by His bloodshedding and death, purchased our salvation. Some of our Esquimaux brethren and sisters visited us in our rooms. They said, that at this season, Jesus had been more than ever, and for the first time in truth, precious to them, and worthy to be praised; for they had felt His presence among them. A sister said; Often while I am sitting in my house, I feel quite averse to conversation, and would rather be still, because I hunger in my heart after Jesus, and desire only to converse with Him.

"On another occasion, the portion of Scripture read in the school of the adults, was the history of our Saviour's agony in the garden. Three women were exceedingly affected.—One, who was reading in her turn, was so much overcome, that she stopped short, and burst into loud weeping; the other two, for some time, endeavoured to suppress their feelings, but were at length obliged to give full vent to their tears. We rejoiced to see such a proof of the divine power of the word of the cross."

The disinterested love which now characterized the intercourse of the believing Esqui-

maux, and the kind disposition which they manifested towards those who were seeking after the knowledge of salvation, was also a bright evidence that "great grace was upon them." We shall give a simple fact, illustrative of this, in the words in which the Missionaries relate it.

"September 1st. After the morning-service, we had a conversation with some heathen families, who arrived here in the foregoing week, and expressed a wish to dwell with the believers, and to be converted to Jesus. We solemnly called upon them to declare, before us all, whether they were sincere in their intentions, and in truth desirous to be made acquainted with God and the way of salvation. We also told them what we expected of such who wished to live on our land. They answered, 'That they meant to receive our words like little children, believe the gospel, and obey us in all things,—their only aim being the conversion of themselves and their families to God, that their and their children's souls might be saved.' This declaration was made by them with cheerfulness, and great apparent sincerity. We had previously consulted with some fathers of families, how these new-comers might be accommodated, and provided with lodgings in the ensuing winter. For this purpose, new winter-houses were to be built, and others enlarged.

"As soon as it was known that these poor

heathen had obtained leave to stay, there arose among our Esquimaux such a spirit of joy and gladness, that it was truly affecting to witness it. Since their arrival here, our people had not failed to speak of the mercy the Lord had shewn in their own conversion, and to preach Jesus to them as the only Saviour, who alone could make them happy both here and hereafter; and now, on perceiving that they were to be inhabitants of this place, they hardly knew how to contain themselves for joy. Young and old ran to help them with their baggage, and to settle their little affairs. It happened also that, in the morning early, a party of heathen Esquimaux, who had declared that they would not live with the believers, on departing, had left a man with his wife and child behind, who refused to follow the heathen any longer, and begged to be permitted to live here. He had pitched his tent at some distance, but our people, filled with love and ardour to serve all those who wish to be converted, went immediately, took it down, and set it up in the midst of their own dwellings. The newcomers were quite humbled and amazed, by such proofs of love and attention in their Christian countrymen, and declared that, for the first time in their lives, they had found people who loved them with disinterested sincerity. After all were safely housed, our Esquimaux returned to Ugsuktok."

Nor was this feeling of brotherly love and interest in the extension of the Redeemer's kingdom, which appeared in the poor Esquimaux, confined in its operation to those of their own nation. "In a meeting at which the salutations of the Conference of Elders of the Unity, and of the Society in London, as contained in their last letters, were given to them, with some account of the state and progress of other Missions, they expressed, in a very lively manner, their thanks and love to their dear brethren across the great water; and when, afterwards, some verses were sung, most of them burst into tears. To see the various proofs of the work of the Spirit of God in their hearts, excites us to praise and adoration, at the feet of our Lord and Saviour."

Manifestations of a similar feeling were called forth by the perusal of the following letter, addressed to the believing Esquimaux, by a Christian Greenlander, named Timothy, an assistant at Lichtenfels.

"My beloved, ye who live just opposite to us, on the other side of the great water!

"You have the same mode of living that we have; you go out in your kayaks, as we do; you have the same method of procuring your livelihood as we have. Our Saviour has given you teachers, as he has given us. Be thankful to him that they made known to you his precious words, and all his deeds, which

are full of life and happiness. I have from my earliest infancy been instructed in this blessed doctrine; for I have grown up in the congregation. When you read this, you may very likely think that I have always lived to the joy of our Saviour; but, alas! I have been, particularly in my youth, very often ungrateful towards Him who died for me. But, when this was the case, I was never happy, and I found no rest for my soul, until I cast myself at the feet of Jesus, and implored his forgiveness; and even now I can do nothing else, when I am distressed about myself, and my great sinfulness. When I am in my kayak, procuring provisions, or on other occasions alone, and I call to mind that our Saviour was for my sake nailed to the cross, and suffered for my sins, which are numberless, I acknowledge myself the chief of sinners; I then pray to our Saviour with deep abasement, and often with loud weeping. At such times, I feel that he draws nigh, and fills my heart with such comfort, that I am quite melted by his love. This is also the reason why I make our Saviour my most important object: I cleave to him as a child does to its mother, and I will never turn away from him. Nothing is more profitable to me, than the contemplation of his sufferings. Of this alone I speak to my fellow-men.

"My dear brethren and sisters, I must still tell you, that I have been four times in dan-

ger of my life, when rowing in my kayak; for so often have I been overset, when I was quite alone. When almost suffocated in the water, I prayed to our Saviour for deliverance, and he helped me, and stretched out his hands for my deliverance. Each time I raised myself up by means of the bladder; but it was God my Saviour who saved me out of these dangers. In him I trust alone, and provide for myself, my wife and children, with pleasure. Although, as long as I am upon earth, I shall feel my weakness and corruption, yet I go with it all to our Saviour, as a child does for help to its parent. I pray thus: 'O my Jesus, thou lover of my soul, let me feel thy nearness; impress thy sufferings and death upon my heart; melt it, and make it tender, through the power of thy blood; and, according to thy good pleasure, make me well-pleasing unto thee. Thou hast bought me with thy blood, that I might be saved. Throughout my whole life, will I rely upon thee, my God and Redeemer! I will place thee before my heart, as thou for my sake, in agony and soul's distress, in the garden of Gethsemane, wast weighed down to the ground with my guilt, until sweat mixed with blood forced itself through thy body, and fell in great drops to the ground.' At such times my heart grows warm, and my eyes overflow. This alone is able to soften our hard hearts; this I experience; and your

hearts cannot be subdued and softened by any thing else. You must go to Jesus's cross, for there is no other way to happiness. Take these my imperfect words to heart, which I write out of love to you, as a people related to us. Your Jonathan's words, which he caused to be written to us, we have received, to our joy; we have not forgotten them. It is very pleasing to hear such accounts. Oh! that we all, as one people, might put in practice what our Saviour has commanded us in his word,—love him above all things,—give him joy by our conduct,—and never again cause him grief. I write and encourage the heathen in your country, of whom there are still many, to be converted to their Creator. Let them hear much of his incarnation, sufferings, and death, and relate it to them when you are with them. Remember us also, and pray for us to our Saviour. We will also pray for you; and, when we do this, we shall also reap those blessings which our Saviour has promised to those who pray to him.

"I am, your brother,
"TIMOTHY."

Lichtenfels, in Feb. 1804.

This letter was heard with great attention: and several of the Esquimaux came afterwards, and said, "Oh! how pleasant it is to hear the words of our dear brethren beyond the great water! Might we only make the

same progress, and grow like them in the grace and knowledge of our Saviour!" In this little anecdote, the experienced Christian will recognize a distinguishing mark in the character of God's children. Their love is not limited to those members of the redeemed family with whom they are personally acquainted—they feel an interest in all. "I would," said the great apostle, "that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love," &c. We read, Exod. xxviii., that the Jewish high priest wore a breast-plate, in which, twelve precious stones, with the names of the twelve tribes of Israel engraven upon them, were set in gold; and thus he bore the names of the children of Israel upon his heart, when he went into the holy place, for a memorial before the Lord continually." It is thus that Jesus bears the interests of his people, whom he calls his jewels, in affectionate and unfailing remembrance; and the gold in which these precious jewels of his breast-plate are set, is love—this is that which unites all true disciples on the heart of Christ. The exercise of this grace of love is the Christian's greatest happiness. St. Paul appeals to the experience of this in Christians, when he says, "If there be any consolation in Christ, if any comfort of love." The poor Esquimaux,

being taught of God, had that within them which would respond to such an appeal. "Oh! how pleasant," they exclaimed, "is it to hear the words of our dear brethren beyond the great water!"

The brotherly love of the poor Esquimaux also appeared in the sorrow with which they parted from the Missionaries, and from each other, when compelled to go in quest of their summer provision. This appears in the following extract from the Brethren's diary. "In the following day, they set out for their fishing and hunting places. Many shed tears at parting, because, as they said, they felt great heaviness in being separated from their teachers, and from each other; for indeed they now "love as brethren." The sincerity of these declarations was evident, by their returning more frequently than formerly, during this season, to spend the Sundays, or to visit and converse with us. Thus we spent the summer in continual intercourse with them, to mutual satisfaction."

The delight which the Esquimaux experienced in the worship of God, appeared not only by their punctual attendance at the public services of the church, but also by the establishment of private meetings for worship among themselves.

"Those of our people," write the Missionaries, "who really have life in their own souls, have been diligent in most earnestly exhort-

ing their countrymen to be converted, extolling the happiness enjoyed by such as have found pardon and peace in Jesus. They have also of their own accord, without any instructions from us, begun to pray and sing hymns in their own families every evening, and by the testimony of several, the presence of the Lord is sensibly perceived among them on these occasions."

From another Settlement, the Missionaries write. "Isaac's and Okkumelinek's families returned hither from their summer places; they soon, in a conference with the other Esquimaux living here, resolved to regulate an evening meeting, to be held by turns, in Joseph's and Isaac's tents, in which they spent some time in prayer and singing hymns. The Lord, by his Spirit, was truly among them, and frequently the whole company were moved to tears; several of the baptized, and candidates who had hitherto appeared cold and dead, were thereby awakened anew, and even upon the children a very salutary impression was made. This happened while all the Missionaries were engaged on the opposite side of the bay, in cutting our usual stock of fire-wood, when the regular evening worship in the chapel is omitted."

The regular attendance of the Esquimaux at the public services of the church, also evidenced the delight which they now found in the worship of God.

"Every day we have fresh proofs of the work of the Holy Ghost in the hearts of our people, and are greatly encouraged, when we see our church well filled with attentive hearers, most of whom are seeking souls, hungering and thirsting after righteousness. This has never before been the case, since it was first built, now twenty years ago."

On another occasion, the Missionaries state that the Esquimaux women came frequently to the church, seated upon the kayaks, behind their husbands, crossing in this way bays of several miles in breadth, at the hazard of their lives.

The following anecdote is transcribed from the diary of the Missionaries, in the hope that the perusal of it may prove serviceable to a certain class of our readers.

"At the holy communion, three Esquimaux, Joseph, Lydia, and Ketura, were present as candidates, and Sarah, with a view to confirmation: the three women were so much affected, that they cried and sobbed aloud, so as almost to create disturbance. After the service was over, they could hardly stand, and continued weeping aloud. We let them come into our house, till they had recovered themselves. They said that they were so overpowered by a sense of the presence of the Lord Jesus, that they knew not where they were, or what they did. They wept on account of their unworthiness, and said they

would now give their whole hearts to Him who had died on the cross to save them. Their conduct and declarations made a salutary impression upon all who heard them. On the following day, Sarah came, and brought all the metal rings with which she had formerly decorated her fingers, in the Esquimaux fashion, and wanted to part with them. We asked the reason. She said, 'I will have nothing now to please me, but only Jesus.' She was followed by Lydia, and Louisa, and others, who brought their ornaments to dispose of to their friends. They did this quite of their own accord, for we never begin by finding fault with their dress."

This simple story shews how the Spirit of God disposes those in whom he dwells, to obey the precepts of that word which the same Spirit dictated. In the third chapter of Isaiah, we find tremendous judgments denounced against the daughters of Zion, for the vanity displayed in the decoration of their persons. St. Peter was also instructed to condemn, in the Christian female, the "outward adorning of plaiting the hair, and of wearing of gold;" and the inspired apostle Paul directs, "that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." These poor Esquimaux had probably never heard these commands, but

the Spirit of God disposed them to act in accordance with them. What then shall we say of those who, knowing that such directions are laid down in the Bible, still

> "Make their garments, made to hide
> Their parents' shame, their boast and pride?"

Alas! it is too plain, they have not the Spirit of Christ,—and, not having his Spirit, they are "none of his."

This awakening among the Esquimaux, was not confined to the adults, but, in many instances, extended to the youths and children. We insert some instances of this, for the instruction of our younger readers.

The Missionaries at Hopedale, write: "A boy, who is truly awakened by the Holy Spirit, called upon the Missionaries. He said; 'We, boys, have been sitting together by ourselves, and speaking, both of our own sinfulness, and of the mercy we have experienced from our Saviour. At the close of our conversation, we fell on our knees, and prayed to him in fellowship, that He would deliver us from all power of sin; during which my heart grew so warm, that I felt it penetrate to my feet." (This is a phrase used by the Esquimaux, to express inward joy, and great devotion.) "Jesus," continued he, "was very near to us; I will give Him my whole heart as His property."

The Missionaries at Okkak, relate the fol-

lowing anecdote: "One day, while we were closing the schools as usual, by singing a verse, there arose such an emotion of heart among the scholars, that all melted into tears, and at last, without any direction, they, of themselves, fell on their knees. The Missionary, therefore, who was keeping the school, knelt down also, and was powerfully excited to fervent prayer for these dear little ones, commending them to the grace of our Saviour. Frequently the children met together, and sang hymns, after the example of their parents, during which they were so much affected, that they burst into loud weeping. You may easily conceive how we feel, when we are witnesses to these things, and we offer up daily many prayers to our Saviour, that as they grow up, He would preserve them from the snares of Satan, and give them more and more to know and experience the power of his blood-shedding and death, to sanctify and preserve them in the faith."

We close these testimonies to the piety of Esquimaux children, by the following affecting account of the death-bed of one of them. "Isaac and Elizabeth lost their only son, but eleven years old. They mourned greatly over his loss, for they reckoned upon his becoming their chief support in old age. They, however, comforted themselves with the assurance, that their beloved child was now happy in the presence of our Saviour, where they

should once meet him again. In the midst of his delirium, and the pain he suffered from an inflammation of the bowels, he frequently exclaimed with a loud voice; "O how beautiful is Jesus! He is not to be described!" At his funeral in our burying-ground, the parents demeaned themselves as true children of God, and though they shed many tears, they expressed their thankfulness that Jesus had received their child to glory."

Happy the child, who, like this poor little Esquimaux, can say, in the time of sickness and death, when sports cannot amuse, and the kindness of affectionate parents can confer but little comfort, "How beautiful is Jesus, he is not to be described." And happy are those parents, who, having devoted their children to God, and brought them up for Him, can willingly resign them into his hands, in the sweet persuasion, that Jesus has received them into glory.

Nor was the power of Christ, in delivering his people from the fear of death, manifested in the young people alone. An Esquimaux woman, who supposed herself to be in a dying state, thus expressed her feelings: "I weep, but not over the pain I feel, though that is very great, but for joy that my Saviour is near my heart. O would but Jesus come and take me to himself; I long to go to him, as a child longs for its parent, to behold him, and to embrace his feet; I feel no gloom,

my heart is filled with joy in believing on Him." When she began to recover, she said; "I am almost grieved at the thought, that I shall perhaps not now be permitted to go to Jesus. But He has this day given me a powerful conviction, that I am a branch in Him, which he will not suffer to perish."

The following account, dated January 8, 1806, of the death of the wife of an individual, who has been mentioned in the preceding pages, deserves to be inserted in this place. "Judith, Abel's wife, departed this life. She came hither with her former husband, the well-known William Tuglavina, and always conducted herself with great propriety. After his death, she married Abel in 1801, and with him came to live at Hopedale in 1804. By occasion of the awakening which took place in this settlement, she was greatly enlivened, but, like most of the old baptized people, who thought themselves converted already, having also some knowledge and a fluent way of expressing themselves in religious affairs, she did not at first show much of the divine life in her soul, till by the powerful work of the Holy Ghost she was brought to see and acknowledge herself an unworthy sinner, and no better than those who were just now alarmed, and brought from darkness unto light, and from the power of Satan to the living God. Before the last Lord's Supper she expressed herself thus: "I perceive

now, that I am a great sinner, and am so ashamed, that I hardly dare open my lips, for it is clear to me, that I am far behind others in love to our Saviour. It appears even, as if He and I were yet strangers to each other, and I can do nothing but weep for Him." She afterwards became quiet, lowly in heart, and earnestly desirous of enjoying communion with God. During her last illness, however, she showed much uneasiness of mind, as if something disturbed that peaceful expectation of her exit out of this life, which we wished to see in her. Brother Kohlmeister visited her very faithfully, encouraging her to look up to Jesus, the author and finisher of our faith, and on one occasion particularly, offered up a most fervent prayer to the Lord, that He would remove all her doubts by a full assurance, that her sins were forgiven through the merits of His precious blood: during which the poor patient, and all present melted into tears, and felt that their prayer was heard and answered. She wished afterwards to speak with her teacher, and confessed that she had hitherto hidden from our knowledge some deviations, which burdened her conscience, and which she must make known to us before she departed. She then declared her firm trust that God her Saviour would wash away all her sins, and remember them no more, after which she exclaimed: "Now I am ready, and

will go to Jesus. He will receive me in mercy just as I am, for He has died for me." She now lay still, in the joyful hope of being soon released. Both the Missionaries' wives, and the Esquimaux sisters visited her frequently, to whom she declared the happiness of her soul: and in the night previous to her departure, conversed in a most edifying manner with those that watched with her, of the near prospect she had of seeing her Saviour face to face. She then entreated her husband to bring her clean white dress, which she always wore at the Lord's supper, and to dress her in it after her decease. Her two youngest children she earnestly recommended to his care, and that they might be instructed in the ways of the Lord, and sent a message, as her last will, to the two eldest, who live at Nain, that they should remain with the congregation, and devote their whole hearts to Jesus. When the sisters took leave of her with a kiss, she exclaimed with joy in her countenance; "I shall now go to Jesus, and kiss his feet, adoring him, for all his love to me, and that he has redeemed me also, a vile sinner, and called me to eternal life!"

The happy departure of another Esquimaux woman, who died about the same time as the above, is thus related by the Missionaries: "Aulak and Joanna's infant son was baptized; the mother had departed this life yesterday morning, after her delivery. She came last

autumn hither as a wild, ignorant heathen, from the neighbourhood of Okkak, and, on her first arrival, shewed no disposition whatever to be coverted. But soon after, the power of God's grace was made manifest upon her. She learned to know what true conversion of heart means, and would not rest satisfied with any thing of a superficial nature. She cried to the Lord for mercy, and obtained real, saving faith; it was surprising to observe how well she comprehended the meaning of the Gospel, and in how clear a light the mystery of the cross of Christ was revealed to her soul, insomuch, that she could apply to herself the sufferings of Jesus as meritorious and all-sufficient, for the remission of sin, and the sanctification of soul and body. She adored the crucified Jesus in truth as her Redeemer, and nothing was so delightful to her, as to hear of Him, and all he had done and suffered to save her from sin and death. She sought Him with earnestness, and found rest for her soul, and full salvation in His wounds and death. Her whole walk and conversation testified of the new birth which had taken place within her, and of a total change of heart and sentiment, particularly after her baptism, on the 10th of last February. Immediately after her delivery, there appeared symptoms of an inward inflammation. She lay still, and resigned to the will of the Lord, and seemed to take no more no-

tice of any thing that was said; but towards morning, raising herself up in the bed, she exclaimed: "Jesus is coming, and I am ready to meet Him. A very short time will bring me to Him. Trim the lamps, and make the room light and pleasant. Jesus' bleeding love is not cold towards those who are longing for Him." The company present proposing to join in a hymn, and not immediately remembering a suitable one, she said: "Sing that hymn for me:"

"Unto the Lamb of God, &c."

After it was done, she fainted and sunk down upon the bed, her sight and hearing failed, and she fell gently asleep in Jesus. Both by the inhabitants of the house in which she lived, and by all the Esquimaux sisters belonging to the congregation, she was faithfully attended and nursed during her illness, being universally beloved. Many tears were shed at her departure, and the happy manner in which she left the world, made a deep impression upon us all. She was only about thirty years old."

The feelings of the Missionaries who witnessed this work of God among the Esquimaux, may be expressed in the words, with which the brethren at one of the settlements, close their account of the course of the congregation at that place, during the year 1805. "In general, we must say, at the close of this

year, that we are bowed down with gratitude for all the mercy the Lord has shewn unto us and our people, in the year past. We no more see bold, undaunted heathens, sitting before us, with defiance or ridicule in their looks; but people, eagerly expecting a blessing, desirous of experiencing the power of the word of life, shedding tears of repentance on account of their sins, full of devotion and earnest inquiry. For this, praise be to him whose work it is alone." Viewing this interesting scene, even through the obscuring medium of description, we are enabled in good measure to participate in the joy with which the Missionary Brethren beheld a little company who had been brought, by their instrumentality, from the pollutions of heathenism into the enjoyment of the peace and purity of the Gospel; and, if this be a sight so gratifying, what a fulness of joy shall they possess, who shall take their stand with that great multitude which no man could number, around the throne of the Lamb, purified from every stain of sin,—saved from the remotest possibility of ever being again entangled in its defilements,—perfectly emptied of self,—and filled with such admiring thoughts of the Redeemer, as shall overflow in ascriptions of praise throughout eternity!

We are not, however, to suppose that this wonderful awakening among the Esquimaux, was unaccompanied by any events calculated

to try the faith and patience of the Missionaries. The word planted in the souls of some of the Esquimaux, proved like the seed sown upon the rocky ground, for a while it sprang up, but in the hour of trial withered away. Kapik, over whose supposed conversion, the Missionaries had rejoiced, was one such instance.

The apparent state of this individual in 1805, is thus described: "Thomas was baptized on the twelfth of December last. This man, well known to all who read our diaries, by the name of Kapik, had been one of the greatest evil-doers in this country. He is another instance of the power of the word of the cross. From his infancy he had wallowed in every kind of abomination, and was guilty of the most atrocious deeds. He had thus spent his life, and grown grey in the service of Satan. But now, O how is he changed by the power of Jesus' blood, which cleanseth from all sin! The ferocious and terrific countenance of this late monster of iniquity, which made one tremble at his appearance, is now converted into a mild, gentle aspect; the savage bear has become a gentle lamb; and the slave and instrument of the devil, a humble follower of the good Shepherd, and a true child of God. O may the Lord preserve him to the end, and not suffer the enemy to obtain any advantage over him.

"In conversing with us, he expressed him-

self thus: "We have sowed some peas in a vessel filled with earth, they are now growing very fast, and look well, which pleases me vastly. Some days ago, I was standing and looking at them with great delight, when the thought struck me, that, like them, I had lately been planted in the Lord's garden, when I was baptized, and my Saviour washed and cleansed me from my sins in His precious blood. O that I now might grow and thrive like these plants, and bring forth fruit acceptable to Him; that he also might have cause to rejoice over me.

"On another occasion, he said; "I have no other desire but Jesus, my Saviour, who has had mercy even upon me, the very worst of men: and I pray that I may now give him joy, and cleave to Him to the end. Alas! alas! that I have known him so late! Formerly, I could not believe one word of what your predecessors and yourselves told us of Jesus, and of the necessity of believing on Him, and becoming his property. I only laughed and mocked, and gave pain and trouble to my teachers. But how is this? I now believe it all; and our Saviour has so powerfully drawn my heart towards Himself, that I can find no words to describe what I feel."

In the following autumn, a malignant disorder, resembling both the small-pox and measles, broke out among the Esquimaux.

The Missionaries having described the sufferings which this virulent disorder occasioned to some of their people, write as follows: "Old Thomas, formerly known by the name of Kapik, was most severely attacked by it, as the eruption in his face struck inward, and turned into a kind of scrophula, by which one of his upper jaw-bones was eaten away. The severe pain he now suffered, occasioned him to forsake his confidence in our Saviour, (if he ever really did possess any of the true kind,) and to seek for help in heathenish practices; insomuch, that if he had had opportunity, he would have proceeded greater lengths in these abominations than ever before. Indeed, during all last winter, his behaviour was very oppressive to his whole family, and particularly to his two wives, who are both communicants, and very worthy women. All our kind exhortations, as well as serious remonstrances, were in vain; and even after he had recovered from the pain, and other effects of the disorder, he still remained quite hardened. We have thus discovered, that he has all along acted the part of a deceiver, and that the many fine speeches and tears, with which they were accompanied, were the fruits of hypocrisy. This is quite consistent with the character given him by his inmates; but they durst not open their mouths in his presence. Of late, our admonitions seem to have made some impression

upon his mind; and he again declares with tears, that he is sincere in his repentance, and will turn again unto the Lord. But who can now believe him, since he has so long played the hypocrite? However, we will not lose courage, but still hope, that the power of Jesus' blood is able to deliver this poor man from the bonds of sin and Satan."

In the communication from the Missionaries, in the following year, we find them expressing a hope, that the Lord would "yet pluck this old sinner as a brand from the burning;" but, notwithstanding some signs of penitence, which he exhibited, the tone in which they speak, too plainly shows, that they stood in doubt of him.

The event proved that these doubts were unhappily too well founded. As the close of this unhappy man's life drew nigh, the Missionaries were the more earnest in exhorting him to turn to Jesus, who alone could deliver him from the bondage of sin and Satan. In the communication forwarded to the Brethren in London, the Missionaries wrote: "He seemed for some time to take this wholesome advice to heart, but his last days, and final exit out of the world, gave sufficient proof that his heart was unconverted. His pains were great, and his impatience increased with them. He demanded with violent cries, that a knife might be given him to stab, and make an end of himself. This being refused by

the family, he persisted in calling for a rope, till at last his wife and son, wearied out with his continued cries, gave him one, with which he put an end to his own existence. We were all greatly shocked at the recital."

Such painful facts as these, may alarm the presumptuous, and self-confident professor of Christianity, and recal his thoughts to those passages of Scripture, which declare how many of these gifts and graces which accompany salvation, may appear to sparkle around and garnish those, who, after all this, terminate their course in apostacy. We know from the word of God, that Christ's sheep shall never perish, and that none can pluck them out of his hand, but we also know that it is possible for those who were once, in a measure, enlightened, and "have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," so to fall away, as that it shall be impossible to renew them again unto repentance.

What reason have we then to exercise a holy vigilance over our own hearts, lest from our natural tendency to fall in with the current of prevailing opinion or fashion, we may, in such a day as the present, have taken up a form of godliness, while strangers to its power. Nor is it of less importance, that professing Christians be warned not to soothe the uneasiness of their consciences under present in-

consistencies of conduct, by recurring to the joys which they may have formerly had in the ways of the Lord, as evidences of their acceptance and security. For the cleansing of the conscience from the guilt of sin, recourse must be had to the blood of Christ alone, the peace which arises from any other source is false, and the true peace, which a sense of the virtue of the Saviour's blood confers, is inconsistent with the deliberate continuance in open sin, or the secret indulgence of any unmortified lust. "There is forgiveness with God, that he may be feared;" the blood of Christ cleanses the conscience "from dead works to serve the living God." This is the sum of the whole matter—there is no peace but in Christ, and they are not his, who answer not the description given in the parable of those hearers of the word, of whom it is said, "In an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Let those, therefore, who would live in the constant enjoyment of such peace, attend to the Apostle's exhortation: "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you, and abound, they make you that

ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter i. 5—8. Departure from this plain path, is that which first leads the soul along the down-hill road of apostacy, such a painful instance of which in the early church in Labrador, we have been just contemplating. But, the deceiver of the world, shall be bound in the appointed time.

CHAPTER VIII.

The Missionaries labour with their own hands—Annual arrival of the Brethren's ship at Labrador—Wonderful preservation—Reflections.

In exhibiting the blessed effects produced by the out-pouring of the Spirit of God upon the Esquimaux congregation, we have conducted the reader in the history of the Labrador Missions, up to the conclusion of the year 1805. Before we proceed farther in the narrative, we must return to notice some circumstances, which could not have been introduced before this, without interrupting the course of the history, and diverting the reader's attention from the contemplation of the subject which it is principally designed to illustrate, namely, the wondrous effects produced upon the hearts and lives of the Esquimaux, by the "foolishness of preaching."

The first circumstance of importance which meets our attention, in the retrospect of that portion of the history, through which we have passed is, that we see the Misionary Brethren, not only cheerfully submitting to the inconvenience of a residence in such a climate as that of Labrador, but like the great apostle, actually labouring with their own

hands; at one time we find them hewing firewood, at another, erecting a saw-mill; at another, building a church, or repairing the damages which the buildings already erected had sustained. The Brethren by their indefatigable industry, even laid out gardens, from which, in consequence of the sterility of the soil, and the coldness of the climate, they could not expect to reap much. Their labour however, was rewarded by an annual supply of lettuce, spinnach, and a few early turnips and cabbages. We mention these things, because it is often objected by those who slander true religion, being unacquainted with its proper power, that its prevalence must paralize all those exertions, which promote the welfare of man in his present state of existence. We reply to this by matter of fact, we point to the Moravian Brethren on the inhospitable shores of Labrador, where we see Christianity acting as the spring of a cheerful industry, alleviating the hardships of a situation, which we doubt not, many of the objectors would deem to be intolerable.

In the early part of this history, it was mentioned, that a company of Brethren in London, had undertaken to send a ship annually to Labrador, to supply the Missionaries with such necessaries of life, as could not be procured in that barren and savage country. By the good providence of God, this vessel had hitherto been preserved from all the perils

which make the navigation of the polar seas so formidable; and also from those dangers, to which she was exposed, from the fleets of the European powers, then engaged in the war, which succeeded the French revolution.

When we consider, that this ship not only carried the means of temporal subsistence to the Brethren, but also, that she was the only medium of communication, through which they could receive intelligence of the state of the European congregations, and the progress of the Redeemer's kingdom throughout the world, we can form some conception of the emotions of pleasure, which must have been excited among them, when her sails were first seen rising above the horizon of the ocean, the dreary monotony of which was at other times unbroken, except by the occasional appearance of icebergs. We can quite enter into the feelings of the Missionaries as they hastened to the beach, to bid their brother captain (for he was a brother), welcome; we can conceive with what triumph they carried off their package of letters and papers. We can understand how fervently, in the midst of their Esquimaux congregation, who had been summoned to the church, they thanked their heavenly Father for the annual renewal of his mercy, in the safe arrival of the ship. And then we can follow them to the Mission house, and, in some measure, participate in the enjoyment, with which they heard the renewed

expressions of Christian affection from their brethren in Europe, or listened to the recital of the things which God was doing throughout the earth.

The same God who comforted Paul by the coming of Titus, comforted his servants in Labrador, by the annual arrival of the ship, protecting her not only from the fury of the elements, but also from the war ships of contending powers, cruizing in those seas, through which she annually made her peaceful course. One instance, in which the hand of God was signally extended for the protection of the Brethren's ship, is thus recorded by the Directors of the Brethren's Missions.

The Resolution left London on the 7th of June, and proceeded as usual in times of war, with the Hudson's Bay convoy to the Orknies, from whence she made the best of her way to Labrador, but was three weeks detained by the ice on the coast, before she could reach Okkak. After transacting the usual business at the three settlements, captain Fraser hastened back to the Orknies, to meet the convoy taking the Hudson's Bay ships home, which, during the whole of the last war, he never failed to effect. But this year it pleased God to put our faith and patience to some trial; for the convoy arriving in the river without him, and no tidings whatever reaching us till the 23d of December, we began to entertain great apprehensions for the

safety of the ship; more especially, as there had been, about the usual time of her arrival at Stromness, some very violent storms in the Northern seas, which proved the total destruction of many vessels near the Orknies. At length a letter from Captain Fraser, dated at Stromness, December the 5th, relieved us from our fears, and created within us the most lively sense of gratitude to God for the merciful preservation granted to him on his passage. He left Hopedale on the 10th of October, and in sixteen days was within about three days sail from the Orknies, when strong easterly gales drove him back, and kept him three weeks longer at sea. But the very storms we dreaded, proved, by God's great mercy, the means of his deliverance from the enemy. On the 18th of November, he was chased by a French frigate, brought to, and forced to keep her company. But the sea ran so high, that it was impossible for the frigate to get out a boat to board the Resolution, and continued so during the night, and the following day. The second night proving extremely dark and boisterous, the captain, setting as much sail as the ship would carry, ventured to attempt his escape, and in the morning saw no more of the frigate. But two days after, he had the mortification to meet her again, and to be chased and brought to a second time. Again the Lord interposed in his and our behalf. The wind was so violent, that the frigate could not put out a boat,

and during the following night, the captain, crowding all sail, escaped once more, and saw no more of the enemy till he reached Stromness on December the 2d. During the tremendous storms in December he lay there in safety, and arrived in the river on the 15th of January, 1804.

"What cause have we all to praise and bless God, our almighty friend and protector, for this repeated proof of His goodness towards us, and to the Mission in Labrador, with which we have now kept up an uninterrupted communication for upwards of thirty years! Many were the prayers offered up to Him, in public and private, on this trying occasion, and He has heard them in mercy, and done more for us than we could have asked or expected."

We have mentioned the extraordinary preservation of the Mission ship, not as furnishing any proof of God's approval of the individuals, to whose support she ministered. "The love and hatred of God," as an old writer truly observes, "are not to be measured and judged of by men's outward condition. If prosperity were a certain sign of God's love, and affliction of his hatred, then it might justly be an offence to us, to see the wicked and godly fare alike. But the matter is not so, "One event happens to all." "No man knows either love or hatred by all that is before him," by those things of this world, which are the objects of sense. These we

may know by that which is within us; if we love God with all our heart, thereby we may know that he loves us; as we may know, likewise, that we are under his wrath, if we be governed by that carnal mind, which is enmity against Him." Happy are they, with whose spirit the Holy Spirit bears witness, that they are the children of God; who, in every afflictive dispensation, can see the faithfulness of their heavenly Father, who chastens them only for their profit, that they may be partakers of his holiness; and who, in every temporal good, can see the gift of a gracious God, who does not willingly afflict or grieve the children of men, and who rejoices even in the temporal prosperity of his servants, so far as it may be consistent with their higher welfare.

But still, as to external circumstances, there is one event to the righteous and the wicked, in this world. "Is David rich? so is Nabal. Is Joseph favoured by his prince? so is Naaman. Is Ahab killed in battle? so is Josiah. Are the bad figs carried to Babylon? so are the good." Jer. xxiv. 1. In these things the just shall live by faith, which rests on the divine word, and which, while it finds a present rest, in the consideration of the faithfulness of Him who hath promised, still looks forward to that day, of which it is written: "Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."

CHAPTER IX.

Continued effects of the awakening among the Esquimaux—Their joy on receiving printed Hymn books from Europe—Generosity of the Christian Esquimaux—General state of the congregations in 1810—Death of a Missionary—Numbers of Esquimaux receiving Instruction in 1817—Their love of the Scriptures—The New Testament printed—Anecdotes—Sickness of a Missionary—Jubilee of the Mission—Arrival of an English Sloop of War—Kindness of Captain Martin—Good conduct of the believing Esquimaux.

The principal events connected with the establishment and growth of the Labrador Mission, up to the conclusion of the year 1807, have now been related; and henceforth the progress of the Gospel at the different Stations, furnishes not much more variety of incident, than might be found in the annals of a Christian congregation in our own country.

Until the year 1810 the blessed effects of the outpouring of the Holy Spirit which have been before enumerated, continued to be manifested among the Esquimaux. In that year they received a very acceptable present from Europe—a collection of hymns in their own language. The feelings with which this gift was received, are thus described by the Mis-

sionaries: "Their joy on receiving the new hymn book, printed and sent out last year, was inexpressibly great. We wish our dear brethren had been present at the distribution, to see the fervent gratitude with which they were received. They entreated us with tears, to express their thankfulness to their fathers and brethren in the east, for this present, and for the trouble they had in putting it to print; and added, that they would not forget to pray to Jesus, to bless them richly for it."

In the year 1812, we still find the Missionaries rejoicing in the continued growth of their people in knowledge and grace; the accounts received from the three Settlements, may be summed up in the following extract from one of the letters.

"With thanks to Him, we are able to say, that the walk of most of our Esquimaux has been such as to give us heartfelt joy. Our Saviour has led them, as the good Shepherd, in the way of life everlasting, and, by His Spirit, taught them to know, that, without Him, they can do nothing good. They set a value upon the word of God, and desire, in all respects, to live more in conformity to it. The love of our Saviour towards them excites their wonder; and they sometimes complain with tears, that they do not love Him, and give joy unto Him as they ought, for His great mercy vouchsafed unto them. The word of His cross, sufferings, and death,

melts their hearts, and causes them truly to repent of, and abhor sin, which nailed him to the cross, and to mourn and cry for pardon. Instances of this blessed effect, of the doctrine of a crucified Saviour, we have seen in our public meetings, in our private converse with them, and in the schools. The latter have been kept with all possible punctuality and diligence.

"We can declare with truth, that Jesus Christ our Saviour, has been the heart's desire of us all, towards whom we wish to press forward, that we may live to Him, and enjoy more of His sweet communion. Notwithstanding all weakness and deficiency, still observable in our small congregation, we have great reason to rejoice over most of them, especially over the communicants. The celebration of the Lord's Supper is to them a most important and blessed transaction. We have re-admitted to it those, whom you may remember last year to have fallen into foolish and superstitious practices, during a time of sickness and frequent deaths, but who truly repented of their error.

"We pray for more spiritual life among our youth, in whom we have discovered too many traces of levity."

The annals of the Labrador Mission for this period also contain the account of the happy departure of the Missionary Burghardt. Having laboured in the service of the Mission,

until his declining strength unfitted him for any further exertion; "he now," to use the words of his Brethren, who witnessed the closing scene of his life "lay quiet, in peaceful expectation of the happy moment, when his Lord and Master would call him to rest. About three o'clock in the afternoon he breathed his last, in a most gentle and peaceful manner, in presence of the family gathered around his bed. During this transaction, a powerful feeling of divine peace prevailed among us, and many tears were shed by us, who are left behind, to follow the example of this devoted servant of Jesus. He had attained to the age of sixty-nine years."

When the news of this brother's death reached the other settlements, the many tears which the poor Esquimaux shed, proved the efficacy of the Gospel to soften the most savage hearts, and to unite in the bonds of the tenderest affection, individuals, whose circumstances, seemed to have raised an impassable barrier between them. As we behold the Esquimaux, standing around the bed of the departed Missionary, and giving vent to the tenderest and noblest affection in floods of tears, we can scarcely believe that they are some of the same savage race, whose name was a terror to Europeans, and whose hands had been imbrued in the blood of the murdered Erhard. Is any thing too hard for the Lord!

The reader will naturally be anxious to know the extent to which, the labours of the Brethren among the Esquimaux had been blessed. On this subject, however, it is quite impossible to afford accurate information; for, in consequence of the migratory habits of the Esquimaux, many may have received saving impressions of divine truth at the Missionary Settlements, with whose after-life, the Missionaries were wholly unacquainted; and the example and conversation of these individuals, would exercise an influence upon their savage countrymen, wherever they were thrown into their society in the progress of their wanderings. The case of Anauke, which has been mentioned in the early part of this history, may be referred to, as proving that this is no groundless speculation. The only tangible information, as to the extent of the success attending the Brethren's labours, is furnished by the returns of the number of Esquimaux residing at the different Stations.

At the close of 1817, the following were the numbers of Esquimaux, who, in the judgment of the Missionaries, having been made partakers of the faith of the Gospel, had fixed their abode at the several Settlements; Hopedale, 140; Okkak, 178; Nain, 155. In addition to these, there were several inquirers and catechumens also living at the Settlements, and enjoying the benefit of the Missionaries'

instruction; these, with the native Christians, made the total numbers of Esquimaux at the several Stations as follows; Hopedale, 167; Okkak, 237; Nain, 196.

While the great work of the Missionaries was, to bring these poor people to know the only true God, and Jesus Christ, whom he has sent, they also laboured to impart to them such literary instruction, as might both assist them in the furtherance of this leading object, and also promote their present comfort and happiness. In the communication of the Missionaries, from Okkak, in 1814, we find the following statement. "The schools have been regularly held; and are frequented not only by children, but by adults; who come, not so much to learn to read and write, as to hear what may be said in them of our Saviour, and His love to sinners. At the examination, we were much gratified by the progress they had made in learning. Some could read a whole page without hesitation, and were tolerably expert in the rudiments of arithmetic."

The portions of Scripture translated by the Missionaries into the Esquimaux language, and printed by the British and Foreign Bible Society, were gifts, highly prized by the believing Esquimaux, who had acquired the art of reading; and they were indeed diligent to improve these new advantages.

In reference to this, one of the Brethren writes: "The schools have been held with

the different classes, as punctually as circumstances would allow. The scholars came diligently, and showed great attention; and the printed portions of the Scriptures have been made use of with much edification and benefit. We therefore request you, to present to the venerable Bible Society, our most unfeigned thanks for the valuable present they have again sent us, of the Acts of the Apostles, printed for the use of our Esquimaux; and we rejoice already, in prospect of the great blessings our dear people, young and old, will derive from the perusal. For they value the Scriptures above every other gift, and always carry the books with them, as their choicest treasure, whenever they go from us to any distance, that they may read in them every morning and evening in the week, and particularly on Sundays. They often pray for the blessing of God to rest upon that excellent society of benefactors of the human race, that their endeavours to spread the knowledge of the Word of God throughout the world, may be crowned with increasing success, for the salvation of many thousands." In the love of these poor people for the sacred Scriptures, we trace that feature of character which David describes, as belonging to the man who has found favour with God. "His delight is in the law of the Lord, and in His law doth he meditate day and night."

In the year 1821, the same Society presented to the Esquimaux people, the invaluable gift of the New Testament in their own language. The following letter from one of the Brethren, shews how deeply and practically they felt the obligation which the bestowment of such a boon put upon them. "Several of our Esquimaux here at Nain, having been informed of the nature and aim of the Bible Society, and its labours in the distribution of the sacred Scriptures throughout the world, of their own accord, began to collect seal's blubber, by way of making up a small contribution towards the expenses of that Society. Some brought whole seals, or half a seal, or pieces, as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offerings, deeply affected us. Having been told, that, in some parts of the world, converts from among the heathen, who were poorer than they, had contributed their mite, however small, with great eagerness and delight, towards the furtherance of the spread of the word of God, they exclaimed, 'How long have we not heard the pleasant and comfortable words concerning Jesus Christ our Saviour, and how many books have we not received treating of Him, and yet we have never known and considered, whence they come.

We have indeed sometimes spoken together, and observed, that these many books given to us without pay, must cost a great deal some where; but we never have before now known, that even poor people bring their money, out of pure love, that we may get those comfortable words of God. We are indeed poor, but yet might, now and then, bring some blubber, as a contribution, that others, who are as ignorant as we were formerly, may receive the same Gospel, which has been so sweet to our souls; and thereby be taught to find the way to Jesus, and believe on Him.' By these spontaneous declarations, a great impression was made upon our people. Each would bring something, when they heard how desirous other nations were to hear the word of God. They now begged me to send this collection of blubber to those generous friends, who printed the Bibles for them, that more heathen might be presented with that Book, 'so far more precious than any thing else in this world.' We rejoiced to find even in Esquimaux, whose ideas in general seem rather of the blunt kind, such a sense of gratitude for the benefits conferred upon them. It is a proof, that they are capable of grateful feelings, when enlightened by Christian principles. The blubber they have thus collected, amounts to about thirty gallons of oil, which we have added to, and must be deducted from that in the store.

If you have no objection, we should be obliged to you, if you would present the Committee of the Bible Society with the value of it, in whatever way they may wish to receive it. We make no doubt, that the worthy Society will rejoice at the disposition of heart in our poor Esquimaux, which dictated the gift, small as it is, and be pleased to perceive, that the benefits our Esquimaux have derived from the generosity of the Bible Society, are acknowledged with due thankfulness." Surely the readiness of these poor people, to contribute from their "deep poverty," towards the furtherance of the Redeemer's kingdom, is an evidence that they had tasted the blessedness of admission to its privileges, and that they felt their obligation to devote all to him, who had purchased those privileges for them, by his own precious blood. The lamentable want of a similar liberality, among many, calling themselves Christians, is too plain a proof that they have not the root of the matter in them; for, however vehemently they may express in words love to the Redeemer, and his cause, their actions declare that they love their money, and the comforts which it can procure, better. It was not so with these Esquimaux Christians, being taught of God, they felt the weight of the Apostle's exhortation; "Ye are not your own, ye are bought with a price; wherefore, glorify God in your bodies, and your spirits, which are God's."

In the year 1819, the Missionary George Schmittman, was disabled by illness, which ended in death, from prosecuting his labours among the Esquimaux; but the memorial of his faith is abundantly preserved by the following letter from him.

"It seems, that I am not to see you again in this world, for you will find, that on the 12th of July last, I was seized with a paralytic stroke, by which, no doubt, the Lord would give me to understand, that I should not return to Europe, as was intended, but that He meant to call me from hence, and perhaps soon, into His everlasting kingdom. This would be quite according to my own heart's inclination; and I shall gladly lay down my mortal body, to rest near the graves of my dear first wife and children, and those of my Esquimaux brethren and sisters, whom I have now had the favour to serve for thirty-eight years. All of them show the greatest kindness towards me in my present circumstances."

Reader, pause and consider this voice from the distant coasts of Labrador. Are not they truly blessed, who, in the midst of a dying world, possess such a hope as animated and supported this afflicted Christian; to this hope, even the once degraded savage also attained, for it is the gift of God, that no flesh should glory in His presence. The contents of this letter, affording, as they do, an ear-

nest of the latter-day glory of the church, remind us of Isaiah's prophecy; "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it."

The following year being the fiftieth, since the commencement of the Mission, a day was appointed to be observed as a jubilee, to call to mind the Lord's goodness, in providentially preserving, and graciously visiting the Missionary Brethren, and their Esquimaux congregation. The recollections connected with this festival, so revived the spirit of George Schmittman, that he went to the church supported on the arms of his brethren, and there this hardy veteran of the cross, once more engaged in the service of his blessed Master, addressing his dear Esquimaux brethren. In reference to this event he wrote to a friend in Europe: "I am rather weaker than last year, nor have the symptoms of my internal disorder abated; but He has granted me such a portion of strength, that on the Jubilee anniversary of this Mission, I could not only be present at all our meetings in the chapel, but was enabled in the evening of that day, to deliver a discourse to my dear Esquimaux. It was very affecting both to me and

them, thus, after two years' absence, owing to infirmity, to appear again among them. Some of them even wept aloud, when they saw me coming in to address them. They were attentive, and I was graciously supported.

"What shall I say more! It pleases the Lord, that I should yet suffer a painful existence in this world; but He comforts me with His precious presence, in such a manner, that I am made able to resign myself to His holy will, with child-like confidence in Him. He will assuredly not lay more upon me than I am able to bear. Pray for me, that He may continue to support me. Pray also for my dear aged wife, that she may be led and comforted by Him, when I am no longer here. I must close, but I will not take leave of you, for we shall, through mercy, see each other again, in that place, where all sorrow and pain will be swallowed up in eternal joys."

The jubilee year is also remarkable in the annals of the Labrador Mission, for a visit paid to the three Settlements by the Clinker sloop of war, commanded by Captain Martin. This vessel had been despatched by the Governor of Newfoundland, to explore the coast of Labrador, and with an express direction to visit the three Settlements of the Brethren, to inquire after the welfare of the Missionaries, and to render them any service, if needed.

This vessel arrived at Okkak, August the 17th, and as the captain feared, that the unexpected arrival of a ship of war might alarm the Missionaries, he apprised them of his approach, and of the friendly object of his visit, by an Esquimaux, whom he found at the entrance of the bay. The Missionaries at this Settlement, speak very gratefully of Captain Martin's kind and generous conduct towards them, and their poor people.

From this Settlement the Clinker sailed for Nain, where she arrived, August the 21st, the day appointed for the celebration of the jubilee.

"Captain Martin," writes one of the Brethren, "conducted himself towards both us, and our people, as a true friend and benefactor, and kept the strictest discipline on board; declaring, that he did not wish that the least harm should be done to the Mission by this visit, especially, since he himself was now an eye-witness of the great difference between the Esquimaux here, and those in the south, who were without any religion. He was frequently in our house, and likewise attended our worship at the church. On the 23d, he invited the Missionaries on board, and showed them the arrangements in a sloop of war. Early in the morning, in commemoration of the jubilee of the Mission, he decorated the vessel with fifty flags of different nations, and on the 24th furnished a

feast of boiled peas and biscuit for all the Esquimaux living on our land, at which he was present. The Esquimaux sat on pieces of timber, placed in a square. Before they began their meal, they sang that hymn,

Now let us praise the Lord, &c.

And at the close, that verse,

Praise God for ever, &c.

All of them expressed great thankfulness for this condescending mark of the captain's good will. Each had a goodly portion of biscuit left to carry home. Several guns also were fired by the sloop, which gave a delightful and multiplied echo among our valleys and hills.

"We consider this visit as permitted for the benefit of the Mission, and thank the Lord that we found in this officer a man of such a Christian and humane character. We expressed, as well as we were able, our thanks to the Governor of Newfoundland, by a letter to his Excellency.

"Captain Martin intends to sail to Hopedale in company of Captain Fraser.* Brother Kohlmeister intending to visit Hopedale, will go thither with our ship; and may the Lord

* The captain of the Brethren's ship, which happened to arrive at Labrador, at this period.

grant to both vessels, a safe and prosperous voyage."

The voyage here alluded to, is thus spoken of in a letter from the Missionary Kohlmeister: "We had the pleasure to sail in company with Captain Martin's sloop to Hopedale, and had a most agreeable voyage. He came twice on board the Harmony, to pay us a visit. As we approached Hopedale, the Brethren and the Esquimaux, not having received any account of the arrival of the sloop of war, were rather alarmed at its appearance; but we found means, before we cast anchor, to send them word, that all was peace and friendship, upon which the music began to play that hymn,

"Now let us praise the Lord," &c.

and the Esquimaux afterwards fired a salute with their pieces. The sloop answered with great guns, but the Esquimaux were determined to have the last word, and went on firing after the cannon had ceased to roar. It was a calm night, without moon, but the brilliant display of numberless stars, and a glorious Aurora Borealis increased the enjoyment. The Brethren, Stock and Halter, coming on board, we could not quit the deck till midnight: sleep was not thought of. Captain Martin also displayed a number of blue lights, to the great astonishment and gratification of the Esquimaux. At each place he

invited the Missionaries on board his vessel, and in honour of the jubilee hoisted fifty flags of different nations."

Here also, Captain Martin kindly entertained the native Christians. Their deportment upon the occasion, is thus described by one of the Missionaries: "We were pleased to hear how the Esquimaux expressed their thankfulness, and afterwards sung the anthems—'Glory to God in the highest,' &c. and 'Hosanna.' It delighted the Captain exceedingly."

In reference to this visit, the Missionaries at Hopedale write: "The Captain spent most of his time on shore with us, and took special notice of every particular relating to this Mission. His friendly deportment made us feel quite at our ease with him. In a variety of ways, he showed his respect for the work of God in this country, of which, according to his own account, he should retain a very lively impression, both of the public worship which he had attended, and of the conduct of the Christian Esquimaux, in contrast with that of the heathen. He left us on the 30th, and we felt sorry to part with him so soon. By this extraordinary and friendly visit, the celebration of the Jubilee of the Mission, acquired a peculiar and new feature; as we were at the same time assured of the favour of those whom God has appointed to rule over us, and may hope in future, also to experience a con-

tinuance of that protection we have hitherto enjoyed."

This visit to the Brethren's Settlements on the coast of Labrador, accomplished a two-fold good, for the favourable report which Captain Martin was enabled to make, of the state of things among the Christian Esquimaux, served to gainsay many evil reports, which had reached Newfoundland. While the kind and generous conduct of this gentleman and his officers, effectually contradicted a malicious rumour, which had been circulated among the Esquimaux, by designing persons in the south, that the English would send a ship of war to destroy them and their teachers.

But this visit presents to us, a more gratifying object of contemplation, than any particular advantage resulting to the Brethren's Settlements from it. Whoever will contrast the jealousy and rancour which characterized the intercourse between the Esquimaux and the British, as related in the earlier part of this history, with the frank and unsuspecting good will, which marked their conduct during the whole of this unexpected visit, must be struck with the blessed tendency of the Gospel of peace, to restrain those evil passions of our nature, which have filled the earth with violence, and made man from a rational and accountable being, "like the fishes of the sea, which have no rule over them." In proportion as we know and be-

lieve the Gospel for ourselves, the word most aptly describing the state of our souls, will be peace. In proportion as this blessed knowledge is diffused throughout a family, or community, peace will accompany it, and did the leaven of the Gospel extend its operation throughout the whole mass of mankind, then the glorious descriptions of prophecy would be realized in the prevalence of universal harmony and love: Men would "beat their swords into plough-shares, and their spears into pruning hooks; nation would not lift up sword against nation, neither would they learn war any more; they would sit, every man under his vine, and under his fig-tree, and none should make them afraid." Let none, therefore, who neglect opportunities of imparting the knowledge of the Gospel to their families, their acquaintances, and mankind in general, suppose that they have any interest in the blessing pronounced in the words of our Redeemer; "Blessed are the peace-makers, for they shall be called the children of God."

CHAPTER X.

General state of the Congregations in 1824—Consecration of a new Church—Famine among the Heathen—Conversion of a murderer—Power of example—Benefit of Bible reading—Declarations of Believing Esquimaux—Wonderful preservation of the lives of some Esquimaux.

In proceeding with the history of the Labrador Mission, we shall here lay before the reader, a regular view of the state of the congregations in 1824, and then return to notice some interesting particulars which occurred since the year 1821, the date to which the narrative has been carried in the preceding chapter.

The general view of the state of the Esquimaux congregations, which we are now about to lay before the reader, is taken from a statement submitted to the Brethren's Society for the propagation of the Gospel, by the Missionary Kohlmeister; and we shall be prepared to appreciate his testimony, when informed that he had laboured for thirty-four years in the service of the Labrador Mission.

1. "The work of God in the hearts of our dear Esquimaux, proceeds in the power of the Spirit, and with rich blessing, and I may

with truth assert, that they grow in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ. Their number is likewise on the increase.

2. "The congregation at Okkak in particular, obtains a great increase from year to year, by the arrival of heathen from the coast to the north of the Settlement, as you will see by their reports.

"The number of heathen Esquimaux in their neighbourhood is indeed decreasing, but Okkak may yet be called a 'Mission among the heathen.'

3. "Nain and Hopedale are now Christian Settlements, all the inhabitants being initiated into the Christian church by holy baptism, except a few children, and no heathen live in their neighbourhood. Their increase, therefore, depends upon the rising generation, and upon the accession of persons coming from a distance to reside among them. On this account, the endeavours of the Missionaries, in these two Settlements, are particularly directed to instil into the minds of the youth, the principles and precepts of vital Christianity, and to see to it, that, by the grace of our Saviour, all the souls committed to their care, become more firmly grounded and established in faith and love, and walk worthy of their high and heavenly calling. This is done by faithful instruction, accompanied with watchfulness and prayer.

4. "The most efficacious means of promoting their growth in grace, is the reading of the New Testament, which they have now in their hands, through the generosity of the venerable British and Foreign Bible Society. They read therein daily in their houses and tents, with the greatest earnestness, delight, and edification. We have, indeed, ever since the arrival of this most precious gift, observed a great change. Their understanding of the word of God, and the doctrines which it contains, has greatly increased, and the influence upon their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly Christian principles.

5. "Again, the schools which are held with both children and adults, from November to April, are a most powerful means of forwarding their improvement in every thing good and profitable for them. Most of our people attend them with great diligence, and with an earnest desire to be soon able to read the New Testament for themselves. There are among the children, some of five, and even four years of age, who read well. The severest punishment that can be inflicted on a child, is to keep him from school. The whole number of Christian Esquimaux under the care of the Brethren, is at present 705, old and young: since the Jubilee of the Mission in 1821, upwards of one hundred heathen

have been added to the Christian church."

Besides the general information contained in the foregoing extracts, the Missionary Kohlmeister communicated many interesting particulars, relative to the Mission in Labrador, and especially in regard to the benefits conferred on the Christian Esquimaux, by their having been taught to read and write. During the long winter nights, and when at a distance from the Settlements, at their hunting-places, their most agreeable occupation is to read those parts of the Scriptures together, which have been printed for them. As there are some who cannot read with fluency, having become converts at a more advanced period of life, the children or young people read aloud, while the rest are quietly mending their tackle, or sitting down and doing other work. They also delight to join in hymns, of which they easily learn the tunes. Many of the women and children having sweet voices, their singing is very delightful and affecting, nor is there any danger of their abusing this precious gift for improper purposes, as the use of music is altogether confined to the service of religion. Many of them show great capacity for learning to play upon any musical instrument. Violins have been introduced, and French horns, and a few of them accompany the voices with great precision and devotional effect. Some of the Missionaries have even succeeded in teaching

them to sing short and easy anthems, in three or four parts, by which, on particular occasions, the worship of the congregation is much enlivened.

The acquisition of the art of writing, has afforded to many of them the means of intercourse with their friends in other settlements. The Missionary Kohlmeister stated, that he has sometimes had nearly fifty short letters committed to his care by the Esquimaux, when, in his official capacity, he was proceeding from one settlement to the other. These letters contain information respecting the families and friends of the writers, and, not unfrequently, edifying remarks and meditations on religious subjects, which may have been peculiarly impressed on their minds and hearts, with exhortations and encouragements to be faithful to their Saviour. Surely, this is an astonishing display of the goodness and mercy of God, in sending out his light and his truth to a benighted race, who, but half a century ago, were immersed in the grossest ignorance, and addicted to the most cruel vices, and horrible superstitions. Those things which were formerly practised among the Esquimaux, by their sorcerers and angekoks, and by which the Brethren were so much annoyed and distressed at the beginning of the Mission, are at present hardly ever heard of, the heathen themselves being ashamed of them. In the Christian settlements, the very

names of Angekok, Torngak, &c. are almost unknown to the rising generation.

We now return to notice some of the most prominent particulars in the course of the Mission, since 1821. And first, we find recorded in the Missionaries' diary, the solemn consecration of a new church at Okkak, which had been erected by the labour of their own hands. "The Lord," they write, "granted us the needful strength for our work, in the building of the new church at Okkak. Brotherly love, peace, and willing co-operation, caused us to proceed with cheerfulness. The blessing of God attended us during our labour, from the commencement to the completion of the building." They then proceed to relate the solemn dedication of the building to God, and conclude by describing the lively joy with which the Esquimaux participated in the religious exercises of the day.

In the autumn of 1822, the heathen Esquimaux, at the north of Okkak, suffered exceedingly from famine, but in their distress, many a one was brought to a sense of his wretched state, without the knowledge of a God, who is mighty to save, and in general, a great awakening took place among the heathen, who began to ask, what they must do to be saved. These savages, in the days of their prosperity, might have ridiculed the believers at Okkak, or affected to pity them, as poor despicable people, who were destitute

of proper spirit, in exchanging their wild liberty for the restraints of religion, and the discipline of a Christian congregation; but, under this external contempt, there lay a deep conviction, that their believing countrymen had chosen the better part, and therefore, when suffering under the pressure of outward distress, and troubled by a sense of guilt within, they immediately repaired to the believers, as to those who were best qualified to counsel and help them. In the early part of the year 1823, fifty-nine of these poor savages came to the Brethren at Okkak, requesting permission to live at the Settlement, among these were several, truly desirous of being converted, and obtaining pardon and peace with God through the merits of Jesus. It was manifest that the Spirit of truth had enlightened their hearts, and directed them to Him as their only hope. The privations and sufferings of several of these new comers, had been very severe. One company, particularly, moved the compassion of the Brethren. Their emaciated forms exhibited a deplorable picture of the hunger they had suffered, and proved that they had been nigh unto death.

At Nain, the power of the Gospel was manifested also in the conversion of some heathen from the north, who spent the winter of 1823 at that Settlement. Concerning these poor people, the Missionaries write as follows:

"They were truly awakened; and being convinced, by the teaching of the Spirit of God, of their lost condition by nature, repented and confessed their sins, turned unto Jesus for pardon and deliverance, and found, that with Him there is plenteous redemption.

"These heathen were, in the beginning, remarkably blind and ignorant. One had been guilty of the murder of two of his countrymen. But when it pleased the Lord to open their hearts, it seemed as if they could not hear enough of that Saviour, who was manifest in the flesh, who suffered, died, rose again, and ascended into heaven, and now pleads in behalf of poor lost sinners, inviting even the worst to come unto Him, that they may obtain forgiveness and everlasting life. To them the Gospel was tidings of great joy." Thus, to the congregation in Labrador, as to that at Corinth, it might be said, after enumerating the vilest of characters to be found in the records of crime, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Nor was the Gospel, less evidently, the power of God unto salvation, to those who had long been familiarized to its sound; of this we subjoin some instances, related in the Missionaries' own words: "An old woman, who, with particular obstinacy, used to resist

all instruction, and turned a deaf ear to every exhortation to consider the state of her soul, and the importance of eternal things, was at length so much astonished and overpowered, by the grace of the Lord, made manifest in the walk and conversation of those living with her in the same house, that in her last days, she cried to the Lord for mercy, confessed Jesus the crucified to be her only Saviour, and died, calling on His name."

The diary of the Brethren at Nain, also furnishes some practical refutations of the calumnies, with which the Church of Rome has wickedly aspersed the sacred Scriptures, in asserting that the perusal of them is calculated to lead the simple and unlearned into error. The declaration of God is, that the holy Scriptures are able to make wise unto salvation, through faith in Christ Jesus; that in this dark world, His word is "a light to our feet, and a lantern to our paths;" that, "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." The following extracts from the diary of Nain, shew that several of the Esquimaux, proved the truth of these declarations in their own experience.

"Many who had gone astray, and were bewildered in their minds, have been again led into the right path, by the reading of the Bible. They return to us, repent, and weep over their deviations. One of them said, 'I have sinned,

I am ashamed to come before you; I feel great anxiety, and know that I am the very worst man on your land. Lately I sinned in words, and was frightened. I felt sick, not in body, but in my soul. I thought of all the evil that I have done, and still do, and fear that it is all over with me. But I shall stay here all the winter, that I may be converted, and hear more of the word of God my Saviour. Several times I came as far as your door, wishing to tell you my state, but could not venture, and returned. What shall I say more? I hinder the work of God, not only in myself, but in all those that belong to me. O Lord Jesus! have mercy upon me.'

"A candidate for baptism said: 'I feel that I am spiritually dead, yea, I am the worst of all mankind; but I hear from the word of God that there is hope, even for me. I therefore cry to Jesus with my whole heart, that He would help me to cast from me all evil things. My heart pains me, when I think on all the sins I have committed, and I know I am only fit to be thrown into the fire: but then I think on those words,—that they who are washed from sin by the blood of Jesus, are among the saved. O that, when I hear this so often, it might make a deeper impression on my heart. Jesus knows how wretched I am. I cannot always pray, and feel my heart as hard as a stone; but I will be like a sick person, and beg to be cured by Him."

"A little boy, who is not yet baptized, replied to an observation made, that he was an orphan, to which was added an exhortation to look to Jesus, and to pray Him to be his provider.* 'That I am a poor orphan gives me no concern; but I grieve that I do not love Jesus more; for I hear that he was crucified for me also, and suffered for my sins. I pray to him sometimes, but not often enough.'"

The testimonies to the same effect as the above, contained in the Missionaries' diary for the following year, are equally satisfactory.

A communicant who had been hindered from coming to see the Missionaries, expressed himself thus: "Whenever the day approaches that you celebrate the holy communion, and I cannot be with you, my spirit is sorrowful within me, but it seeks to be present among you, and I then feel the nearness of Jesus for my comfort, and am very thankful to Him. Now, that I may be with you this time, I am the more rejoiced to partake of His body and blood in the holy Sacrament."

"A widow, who had grown old in the abominations of heathenism, said: 'I have been meditating on the words of our Saviour in St. Matthew's Gospel, ix. 12, 13, which I

* A phrase among the Esquimaux, signifying one who cares for the maintenance of the family.

heard yesterday in the sermon—'They that be whole need not a physician, but they that are sick;' and I could not sleep last night for admiration and joy.' She then mentioned other texts she had remembered—'I will have mercy, and not sacrifice;' and—'I am come not to call the righteous, but sinners to repentance,' and bursting into tears, exclaimed: 'Thus our Saviour has dealt with me, for I was dead in sin, but He has pardoned and added me to His flock.'

"A man, who, after remaining long in the class of candidates for baptism, has at length attained to all the privileges of the church, said: "What thanks shall I render unto my Saviour, that he has had mercy upon me, and drawn me to Himself. I feel that I am still very deficient, but I am His; I pray that when in spring we go away to seek food in distant places, I may not be led astray and forget Him. Formerly, before I was a communicant, I used to be glad that I gained that time, and could spend it uninterruptedly in catching seals, but now I do not care for them, but seek food for my poor soul, and to receive a new and abiding impression of the death and sufferings of Jesus for me.' A single sister expressed herself thus: 'I will remain sitting under the cross of Jesus, where he bled and died for me. It is there, where I am happy and blessed, and there Jesus takes away all my sins and bad thoughts.' A com-

municant, and father of a large family, said: 'Who am I, and what are my children, that Jesus shows so much mercy unto us! Should we not be quite devoted to Him! yes, indeed, I feel that He has compassion on the poor and orphans, and takes care that they get food and subsistence. O that we could thank and praise Him for it as he deserves! I was much distressed to think how I might provide for my own, and my sister's family, who is a widow with four small children; but it has pleased God to let me take twenty seals, and thus to have enough for some time. All this I ascribe to the mercy and compassion of Jesus!"

Several instances of the extraordinary preservation of Esquimaux from imminent danger, are recorded in the diaries of the Missionaries. We here subjoin two of those accounts, both because they illustrate the hardships to which the inhabitants of the polar regions are exposed, while in quest of a precarious subsistence, and exhibit the power of the grace of God in these poor savages, in enabling them to maintain a steadfast confidence in their Almighty Saviour, under the most trying circumstances.

The first of these relations which we give in the Missionaries' words, is as follows: "Ephraim, a communicant, experienced a peculiar preservation of his life in April last. He went, with five other Esquimaux, to catch

seals at the edge of the ice, about sixty English miles from hence. Being at some distance from his party, the ice broke under him, and he had only time to grasp the rim of the hole made in the ice, to prevent his sinking under it. In this situation, hanging over the sea, the cold being intense, his fingers froze fast to the ice, which helped to support him, for his immediate cries for assistance were not heard, and he remained for a quarter of an hour in dreadful suspense. At length, just when his voice failed him, he was perceived by his companions, and his life saved. His remarks on the mercy of God shown in his preservation were very edifying. Though his fright and anxiety in the beginning were very great, he said that he committed himself to our Saviour, and felt resigned to His will; and when the danger seemed most imminent, help was afforded, for which he gave thanks to Him, who alone could deliver him in such distress."

But, among all the recorded instances of the preservation of the Esquimaux Christians, none is more wonderful than the following:

"A party of three being engaged on the 4th of June, 1824, in fishing on the ice, that part on which they were standing, broke loose from the shore, and floated out to sea. As they were all anxious to acquaint their families and relations with the misfortune that had befallen them, one of the Esquimaux,

named Conrad, converted the sledge which he had with him into a kind of raft, by tying skins and seal's bladders to it, and thus he contrived to paddle to the firm ice, using a seal javelin as a rudder. They had drifted off above half an hour before he could set out, but the sea being perfectly calm, by God's mercy he reached the firm ice in safety, and hastened to Hopedale with the news. His purpose was to go with a boat to the assistance of his brethren, but by the time he got back to the coast, a south-west wind had carried them so far out into the open sea, that they could hardly be seen in the horizon, and to follow them was impossible. Both the size and strength of the field of ice was such, that it afforded them the means of building a snow-house upon it, about six feet in height, in which they took shelter during the night, and in rainy weather. They had caught eight seals on the day of their departure, which afforded them nourishment, though, for want of fuel, they could make no fire, but eat the meat raw, and drank the blood. In dreadful uncertainty, how this voyage might end, they spent nine whole days, and were not delivered from their imminent danger till the 13th, when they were brought safe to land. A translation of the account, written by one of themselves, is subjoined, as affording an undeniable proof of what the grace of God can effect in the

hearts of men, lately the most ignorant, and the rudest among heathen nations."

Peter wrote the following:

"When, on the 4th of June, we were driven off the coast, upon the field of ice, I was not much alarmed, for I did not apprehend much danger. At night, when we lay down to rest, we commended ourselves in prayer to God our Saviour, and gave up our lives into his hands, which we always continued to do.

"On the 5th, as we were floating pretty near to the point of Tikkerarsoak, I hoped that our brother Conrad, who had been with us, would come to help us with kayaks. We repeatedly thought that we heard the report of fire-arms, and therefore fired off our pieces; but, towards evening, we perceived that we had been mistaken. Now I began to feel great fears about the preservation of my life, and thinking of my poor forsaken family, I wept much. With many tears, I cried fervently to Jesus to save me. I could speak with Him as if He stood by me, and said: 'I pray that I may not be carried to the other side of the water, nor to the south, nor too far to the north among the unbelievers; but that my body may have decent burial in the earth. O shew mercy to me; and do Thou, the only Helper in need, take care of my poor family!' Then those words occurred to my mind, 'Hold that fast which thou hast,

that no man take thy crown;' which made me shed tears of gratitude and love to our Saviour, like a child, though at so great a distance from home, I entered our snow-house, weeping and we both joined in calling upon Jesus for help and comfort. This we did, every morning and evening.

"On the 6th, in the morning, finding ourselves carried far away from the land, into the ocean, we again looked for comfort to Jesus, and prayed to Him with many tears to help us, and direct our course. We sang that verse together,

'O lift up thy countenance upon us,' &c.

and those words were impressed upon my mind, 'I am the good Shepherd, and know my sheep, and am known of mine.' I felt my unworthiness deeply, and nothing but the words of Jesus could give me joy. I prayed fervently to Him, that He would give his angels charge over me. I spent the whole day in prayer, and as I walked about alone, several parts of Scripture occurred to my recollection, especially the account of our Saviour's being taken captive. The prayer he offered up for His disciples, (John xvii.) was peculiarly precious to me, and gave me great comfort. Frequently I felt joy in my heart on remembering our Saviour's words, and that He said to his disciples, 'Receive ye the Holy Ghost!'

"On the 7th, the fog was so dense, that we could not see whither we were driven. I cried to Jesus, O help me, and His words came sweetly into my mind: 'Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart.' Then I felt comforted.

"On the 8th, 9th, and 10th, we could see nothing on account of the fog. I wept, and longed only to enjoy the inexpressible love of Jesus. I remembered how the apostle Peter was frightened in the storm, and was comforted by our Saviour. Thus, also, He comforted us in our dreadful situation. I cried continually to Him to bring us again to the shore, for the thought of my poor bereaved family caused many tears to flow from my eyes; but I felt confident, that they were under the protection and care of our Saviour. I remembered St. Paul's shipwreck, and how for many days he saw neither sun nor stars, and was delivered. At another time, the poor thief's cry to Jesus on the cross, 'Lord! remember me, when Thou comest into thy kingdom;' and again, St. Peter's deliverance from prison, when an angel came and said to him, 'follow me;' proved a comfort to me. Thus I also hoped we should be brought out of the great ocean, back to the land. Once I recollected the story of the prodigal son, who had spent all his living, and said, 'My

father's servants have bread enough, and to spare, and I perish with hunger. I will arise and go to my father,' &c. This I felt to be my case, and that I was as unworthy to be received.

"On the 11th, when we saw land through the fog, we wept for joy, for it was clearly manifest to us, that we were guided by the hand of our Saviour; we were still surrounded by broken pieces of floating ice. On the 12th, in the morning, we again saw the land before us, but as we did not trust the fragments of drift ice, we remained upon our large field, and returning into our snow-house, felt comforted in prayer. Having examined more fully whether the drift ice lay close together, it appeared, towards evening, as if we were approaching the firm ice. But just as we were again entering our house, our ice field sustained a terrible shock, and a large portion of it broke off. We now left it, being quite convinced that the Lord would direct us. In passing over the drift ice, whenever we were in danger, I cried to Jesus, and he provided a way for us till we were in safety.

"On the 13th, in the morning, we arrived with our own people, thankful to our Saviour for this wonderful preservation, nor shall I ever in my life forget it.

"PETER."

We omit the relation given by the other

Esquimaux, of the circumstances of this perilous adventure, as it does not contain any particular, which the preceding narrative has not already put in the reader's possession. The record of the thoughts with which his own mind was exercised, will, however, be found to be deeply interesting.

" When, on the second day, being June the 5th, we knew no more whither we were going, I cried out of my inmost soul to Jesus, that He would cleanse me from all my sins. On the 6th, we were carried forward very fast by a strong wind. With many tears I prayed to him, that He would not suffer my body to perish in the sea, as the thought of my poor destitute relations greatly distressed my mind. I was filled with shame and repentance, thinking of my depravity, my sins, and unfaithfulness.

" On the 7th, in the morning, the weather was calm, and we thought we heard the report of guns, fired by the Christian Esquimaux on Navuklialuk. We prayed without ceasing to Jesus. I thought of His pierced feet, and outstretched hands, as He hung upon the cross, and could represent him to my mind, as He was tormented for my sins ; and when I examined myself, I became quite heavy, thinking of my frequent transgressions, my unsteady walk, my evil propensities, levity and disobedience. Then I besought our Saviour, that He would cast all

these my sins into the depths of the sea. On the 8th, in the morning, I cried fervently to Him: 'Help me, O Jesus! I wish not to be buried in the ocean! O Jesus, save me, though I am a great sinner!' As I was thus praying, my heart was filled with such joy and comfort, that I did not know what had happened to me, and whether I should rejoice or weep.

"When we came out of our hut on the 9th, the fog was again very thick. I looked with tears to our only Deliverer, and also thought much of our teachers, who have so faithfully taught us the way of salvation. Why have I been so often disobedient? I ought to have been more obedient to my teachers! On the morning of the 10th, while my companion was walking about on the ice, I knelt down and cried aloud, and with great earnestness, for help, to Jesus. During the following night, I dreamed that a man came from an unknown sea, and said to me: 'Live again, but remain with me.' I dreamed it twice, and our Saviour's words occurred to me, 'Hold that fast which thou hast, that no man take thy crown.' When, on the 11th, we saw the land, (it was the island Ukkalek,) my heart was filled with joy and thankfulness. On the 12th, our ice-field struck against a rock, upon which we left it, and, with fervent prayer to be preserved, walked upon the broken drift ice to the island Umigarvik.

"On the 13th, we were delivered from all danger, therefore, I likewise bring most humble thanks to Jesus. Yes, indeed I am thankful to Jesus! Jesus is worthy of thanks!

"TITUS."

The feelings of the poor Esquimaux, when they found the mass of ice on which they stood, separated from the shore, and drifting rapidly out on the wide expanse of the unexplored ocean, must have been similar to those which the writer and reader of this little history must soon experience, when the rough hand of death breaks their connection with the things which are seen, and sends them adrift, upon the boundless and untried expanse of eternity. With what anxious alarm must the poor Esquimaux have looked back upon the shore, as its various objects gradually faded from their sight in the dimness of distance; how did the recollection of privileges not duly improved, rise before their view; and how mean and worthless did those things appear, which had served to withdraw them from that absorbing attention to their eternal interests, which is man's truest wisdom. All these feelings must soon be realized by every son and daughter of Adam. Happy they, who maintain the habitual recollection of the hour in which the trifles of time are to be exchanged for the all-important realities of eternity; and who, instead of foolishly labouring to drown their recollection of that

moment, in the dissipation or business of the world, have fled to Jesus, who is mighty to save, and having tasted that peace in Him, which the world knows not of, can, in the confidence of hope enlivened by experience, apply in every time of need the promises of a faithful Saviour, who says to each of his people, "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

CHAPTER XI.

State of the Esquimaux congregations in 1800—Numbers of the Heathen under instruction—Declarations of the Baptized—An Esquimaux letter—Conversion of an obstinate Offender—Dreadful sickness—Triumph over death—Gratitude of the believing Esquimaux—Increasing providence—Manual labour of the Missionaries—Travelling in Labrador—Brotherly love of the Missionaries—Establishment of a new Settlement contemplated.

We have now arrived at that period of the history of the Labrador Mission, which commences with the year 1825, and ends August, 1830, when the latest accounts were received from the Missionaries.

The course of the Esquimaux congregations during this latter period, was not marked by any circumstances of variety, and in general, their state may be described in the words of the latest communication from the Brethren at Okkak. "During the past winter, we have spent a blessed time with our Esquimaux congregation; and the presence of our Lord was felt in all our meetings, but particularly at baptismal transactions, confirmations, and the celebration of the Lord's Supper. The schools were punctually held, and diligently attended, and we experienced much satisfac-

tion in the progress made by the scholars, yet there are several of the adults who cause us uneasiness, by their apparent indifference to the concerns of their soul, and some have been diverted from the right way. Their number however, is comparatively small, and even such declare that they yet hope to be truly converted."

By the latest accounts, the number of Esquimaux under the instruction of the Missionaries at the several Stations, was as follows: Nain, 245; Okkak, 388; Hopedale, 181.* It has been our object throughout the whole of this history, to shew that the Missionaries did not labour to collect a number of Esquimaux together at the different Stations, distinguished from their savage countrymen by the name of Christians, by the use of forms of worship, and the knowledge of some useful arts of civilized life, but that these devoted servants of Christ, were the instruments in the hands of their divine Master, of calling from among the heathen, a little flock; who, being regenerated by the Holy Spirit, worshipped God in the Spirit, and rejoiced in Christ Jesus, and had no confidence in the flesh. As we must not lose sight of this leading object of our history, we subjoin the following spontaneous expression of the feelings

* This census was taken at the conclusion of 1828, that of the other two Settlements at the conclusion of 1829.

of some of the Esquimaux converts, as evidences of the blessing which continued to rest upon the labours of the Missionaries.

One of the communicants wrote thus to a Missionary: "I feel truly displeased with myself, on account of my many defects. But I also remember, that Jesus has not been weary in forgiving my frequent failings and transgressions. I ought, therefore, continually to thank and praise Him. But I am so much ashamed of myself, that I sometimes hardly dare lift up my eyes towards Him. His grace is my only consolation, and I often think of His words: 'I will not leave you comfortless;' and, 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest.' I wish to be more enlightened by His word, and to forsake all my own ways. I will therefore, thus cry unto Jesus, 'O have mercy upon me, for I am a great sinner: heal thou me, for I am sick! I have often sought a place of rest for my soul in vain, but now I will have no other place, but at the right source, with Jesus, though I am so weak. I wish to be like one of the wise virgins on that day, but grieve to find so much to obstruct my path.'"

Another expressed himself thus, "When I examine my own heart, I feel repentance, on account of my sins, but also that Jesus has power to deliver me from all danger, and from sin. Without Him I should be a slave

of sin, and lead a wretched life. But He took all my misery upon Himself, when he died on the cross for me, that I might live happy for ever. I cast all my burden upon Him, for he has blotted out my transgressions. He sees me wherever I am. He knows all my failings and mistakes, and every circumstance of my life, my whole heart, and all my thoughts, all my fears and anxieties, and He takes them all away, for his mercy never ceases."

The following letter written by an Esquimaux at Hopedale, and literally translated by one of the Missionaries, will also be read with deep interest.

"To the dear congregation of the United Brethren in London, do I presume to write, to tell them of my course on earth, and what I am doing now. This I will tell them just as it is.

"From my childhood I have been in this congregation, but for almost a great many years, whether I should love Jesus as my Saviour, or not, darkness would not let me have any thoughts. The desire of my eyes was to the things of this world. In this state I was, when my dear Saviour looked upon me in mercy, and drew me out of my perishing condition to Himself. He showed me the danger in which my heart was; then I perceived in what distress, in what darkness, in what uncleanness I had my dwelling. Then,

when I had no power, and found that I was not able to help myself, I fell into very grievous trouble. The pleasure of the things of this world, as it were, vanished away; and when I fully saw all the danger into which they led me, I began to be greatly perplexed and sorrowful, I cried to the Saviour of mankind, thus: 'My Jesus, have mercy upon me, do away all my great sins, for I cannot do it; blot them out, though they are innumerable, with Thy precious blood. This I know; therefore deliver me from my great distress!' When, without ceasing, I thus cried unto Him, and pleaded his mercy, he revealed it unto me.

"For all this I thank Jesus. The teachers whom He sent unto us, they are his servants, and they enlightened us by the light of His Gospel. By His mercy I was likewise laid hold of, and He made it manifest in me that He did not despise the poorest; yea, He revealed this to me, in that He drew me forth out of my wretched state, and brought me to His church, and even made me a servant* in it, of which, indeed, I am very unworthy."

"Now, as Jesus our Saviour has made his becoming man, His sufferings, his death, his burial, and His resurrection, meritorious for all men, I offer to Him much thanksgiving. For wretched sinners He became man, and

* The writer was a chapel servant.

walked about among men on this earth, as a poor man; yes, even for my sake; for this I thank Him.

"He has not despised our worthlessness, but sent us the Scriptures, which contain His invitation and His exhortations, even to this our country. They come continually from London, where you take kind notice of us; for this we have reason to be very thankful. O hear me! O my Saviour, show mercy unto me, till the time of my death arrives!

"We also thank you, that, out of love to us, you have often sent us peas; for this gift we thank you, and also the Lord, for it is manifest, that it is our duty to thank Him.

"I have had ten children: six are alive, and four are gone home to Jesus. The last who went to Him was Cleophas, who had been eighteen weeks with us. It was a great comfort to us to see him smile, while he was dying. For this we praise God likewise, all of us! Amen! We salute you all that are in London.

"I am Amos, the most unworthy.

"Amos *ovanga Ajortulik.*"

The Missionaries mention many instances of the most stubborn spirits, that had long withstood their teaching and exhortations, being at length subdued by the omnipotence of divine grace; the following is one of the most remarkable: "A young unmarried wo-

man had, for several years, given us much uneasiness by her conduct, which was marked by uncommon levity and indifference to spiritual things. According to her own confession, she was in the habit of frequently ridiculing the Missionaries and their labours, and was never so well pleased, as when the time arrived for leaving Hopedale, and removing to the summer places of resort, out of the reach of their observation and controul. It pleased the Lord that a proposal of marriage should be the means of bringing her to serious reflection. At first she declined it, alledging as the reason, that she felt herself unfit for it, in her unconverted state. From this time, an evident change took place in her conduct: she became thoughtful and serious, and anxiously intent upon knowing the way of salvation. To her teachers, she confessed, with tears, her past transgressions, and entreated pardon for the grief she had caused them. 'How many times,' she frequently exclaimed, 'have I heard the words of Jesus, without understanding them: and it has been the same when I have read in the Holy Scriptures. But now,' added she with much emotion, 'how precious are they to my soul.' Her dreams, which formerly, like her waking thoughts, turned upon what was evil, became a means of blessing to her. One made a particular impression on her mind: she dreamed that she was present at a solemn

service, at which the minister spoke on the text, 'Behold the Lamb of God, which taketh away the sin of the world,' with so much power, that she seemed, for the first time, to enter fully into the subject of our Saviour's sufferings, and to understand, that it was also for her sake, that He shed his precious blood on the cross. In the spring of this year, she came hither from a considerable distance to attend the festivals of the Ascension and Whitsun-tide, although the ice was covered with water, and she was obliged to wade up to the knees in it, nearly the whole way."

In the autumn of 1828, the faith of the Missionaries and their Esquimaux, residing at Nain, was severely tried by the prevalence of an infectious disorder, which ended in the death of many; and, at one time, threatened, utterly to destroy the congregation.

"What," the Missionaries write, "has not the Lord done for this nation, for nearly sixty years! O might none remain behind, to whom the precious Gospel of a crucified Saviour is brought, but experience that the blood of Christ cleanseth from all sin, and brings the sinner nigh unto God. Of this we have seen many encouraging proofs in the year past, but never had more cause to rejoice, than over those which we witnessed during the last autumn, when an infectious disorder was brought hither from the south; and

spread so fast, that, in the space of four weeks, upwards of one hundred and fifty of the members of our congregation lay ill; the situation of these poor people was deplorable in the extreme.

"In such cases every thing is wanting: nor could the patients assist each other. In many tents, all the families lay in a helpless state, nor could any one give the other even as much as a drop of water. Those who had recovered a little, walked about like shadows. We were employed early and late, in preparing medicines, visiting and nursing the sick, and all our spare time was occupied in making coffins, and burying the dead. On some days, we had two or three funerals, and you may conceive what we felt during such an accumulation of distress. Our stock of medicine was all expended, and at one time we feared we should lose the majority of our congregation. But the Lord heard our sighs and prayers, and gave us to experience his marvellous help, when the distress was at its height. For, on the 1st of October, when yet thirty patients lay ill, they were at once enabled, without help, to sit up on their beds. We cannot express what our hearts felt, when we afterwards met our congregation to render thanks for this mercy, which our dear Brethren may easily conceive: for, in such trials, faith is sometimes weak. Our greatest comfort was the state of mind of the

twenty-one persons who departed this life, one seeming more desirous than the other to depart, and be with Christ. They all declared that they rejoiced at the prospect of soon seeing Him face to face, who, by sufferings and death, had redeemed them from the power of sin, and the fear of death. In watching the departure of many, we felt indeed as if heaven were opening to them.

"Parents were removed from the embraces of their children, and departed with joy, as did many children out of the arms of their parents. Thus the Lord gathered in a rich harvest. Many of the patients even expressed sorrow at being left behind. This melancholy scene therefore afforded subjects for praise and thanksgiving. Here we reaped the fruits of the tears of our predecessors. Who would have expected this fifty years ago, when no European durst shew his face without being unmercifully murdered, not to speak of the human sacrifices offered up by the heathen Esquimaux, to appease evil spirits. Here is, in truth, made manifest the power of the word of the cross, among the most benighted nations."

In the year 1825, an improved edition of the Esquimaux hymn-book was sent to the congregations in Labrador, by the Brethren in Europe; the feelings with which this gift was received, are thus described by the Missionaries at Okkak: "January the 19th was

a day of joy and gladness, when we celebrated the 49th anniversary of the beginning of the Mission here at Okkak, a corner of the world the most rough and stormy, but where now the Lord our Saviour has fixed his standard. In a meeting of our Esquimaux, the new edition of the hymn-book was distributed to all that can read, and we spoke to them of the love of our brethren and sisters in Europe towards them, in sending them such a valuable present. We could have wished you dear brethren, to have been present to witness the emotion of their hearts. They were so deeply affected, that when we afterwards gave out that hymn:

"I will sing to my Creator."

their voices altered with weeping, and we could hardly proceed, till we concluded with that hymn:

"Praise God for ever,"

which they sung with all their hearts, and afterwards begged that we would most cordially thank the Society, and all their friends and benefactors. They desired that we would assure them, that they counted themselves unworthy of such benefits, for they were too mean, and did not, as they ought, render due joy and honour to our Saviour, but they would not cease to pray, that they might be made more conformed to His mind; that they

could not be thankful enough that teachers had been sent to them, to make them acquainted with their Saviour, who had died on the cross to redeem them; and that they could not describe the difference between their present enjoyment of His love and mercy, and their miserable state as heathen. They would therefore always pray for a blessing upon them, and on the King of England, for whom they prayed every Sunday, in the litany, that the Lord would fill his heart with His peace. They added, that they hoped at last to come to that place, where they should for ever join in the song of 'Holy, holy, holy, to the Lamb that was slain, and had redeemed them also to God by His blood.' These and many more expressions of thankfulness towards their friends in Europe, they begged us to transmit to you, which we now do in part."

We have related this little anecdote, because it serves to shew the power of divine grace, in renewing the minds of the most ferocious savages, causing streams of devout affection and brotherly love to flow abundantly from the once stony heart.

We must also mention in this place the testimonies which the later communications of the Missionaries, bear to the increased industry of the Esquimaux, in providing for their families; and their prudent and temperate use of the food, with which the kind

providence of their heavenly Father supplies them.

The Missionaries at Okkak, in their annual communication of August, 1828; thus notice the improvement which was observable in these particulars among their Esquimaux: "During the autumn, our Esquimaux caught many seals in nets, and were likewise pretty successful upon the thin ice. In this there are many holes, where the seals bask, dive, and come up for air, and are easily shot by the hunters. The people therefore felt no want; and as they learn more and more to use with prudence the gifts of their heavenly Father, a sufficient supply was provided for their support."

The improvidence of the heathen Esquimaux, in using, or rather abusing the gifts of a bountiful Creator, has been mentioned in the early part of this history; and the prevalence of the same disposition among the early converts to Christianity, caused the Missionaries, in the beginning very much uneasiness; as in consequence of the sinful improvidence of the people, they were frequently, like the heathen, exposed to all the horrors of famine. How forcibly did our blessed Lord warn his people against such vicious waste; when, having fed the multitude, by an exertion of miraculous power, which He could have repeated again, and again, as often as he pleased, He said, "Ga-

ther up the fragments which remain, that nothing be lost." This particular in the conduct of Him, who has left us an example, that we should follow His steps, was doubtless, often brought before the Esquimaux by their teachers, and when we consider the extreme difficulty of evercoming a long-established habit, and what constant vigilance and self-denial are required to enable one to continue steadfast in a course of life, exactly the opposite to it, we cannot but agree with the worthy Missionaries, "that this change in the general conduct of the Esquimaux, is a fruit, and very encouraging proof of the benefit of Christian instruction and conversion of heart." True religion consists in knowledge, experience, and practice; where any one of these is wholly wanting, there is not genuine piety. The doctrines of the Gospel must be known and believed, their power felt upon the affections, and exhibited in daily practice. Many, it is to be feared, sadly lose sight of this practical illustration of the power of godliness, as an evidence of the faith which is of the operation of God. He who has not this evidence to produce, may fancy, and it is true, be assured in his own mind, that he is building upon Christ the rock; but such assurance is unfounded and presumptuous. The day of the revelation of the righteous judgment of God, will shew that they only are truly uni-

ted with Christ, who hear his words, and do them.

During the period of the history of the Labrador Mission which we are now reviewing, we find the Missionaries as usual, contributing by the labour of their hands, to their own support, and the accommodation of their poor Esquimaux. By their exertions a neat and convenient place of worship was erected at Hopedale, and dedicated to the service of God at the conclusion of 1826. The felling of timber, for building and fuel, and the cultivation of their gardens, afforded them much employment; and another kind of labour not less necessary, though not so agreeable, which constituted a part of their yearly task, is thus described by the Missionaries at Okkak: "The immense quantity of snow, which falls every year at Okkak, generally employs two Brethren till midsummer, in clearing it away from the roofs. It lay this year twenty-four feet deep, and in some places still deeper. Most of our buildings were almost buried under it, and we were apprehensive of the roofs being broken down. Some of the Esquimaux houses were crushed by its weight; and the people had but just time to effect their escape. The chimney of our bake-house was filled; and we had to clear it continually. As the dogs ran about on the snow, and over the roofs, there was danger of their tumbling into it. Shovelling and cutting away the ac-

cumulating masses of snow, was a laborious task, and caused us a great deal of fatigue from day to day."

The Missionaries resident at the different Stations, had frequent intercourse with each other, the journies to and from the Settlements, were sometimes performed by sea, sometimes over land. We subjoin, for the gratification of the reader, the account which one of the Missionaries wrote of a journey of the latter description.

"March 7th. We set out from Nain, drawn by twenty-two dogs, driven by two Esquimaux. Another sledge accompanied us my wife sat within the tent, and I was posted behind upon a box, containing meat for the dogs, well clothed with seal and rein-deer skins. We found our first night's lodging in an old Esquimaux winter-house at one of the places where they fish with nets. The house was full of dead seals; however, they were thrown together to make room for my wife and me to lie down in our sleeping-bags.* I

* An Esquimaux travelling bed consists of a large bag of reindeer skin, with the hair turned inward, covered with seal-skin, the hair turned outwards. It is furnished with a broad flap to cover the mouth, and a strap to fasten down the flap. This bag comprehends the whole apparatus and furniture of an Esquimaux bed-room. Having undressed, the traveller creeps into it, and a kind neighbour having shut him close by fastening the strap, he leaves him to sleep on

then proceeeded to order Simeon to be cook, and gave to every one his work. One was to feed the dogs, another to unpack the sledge. For ourselves, I ordered a supper of vermicelli, and for our men, peas; they had been boiled at Nain, and were brought in a sack.

" After our evening prayers, my wife, with difficulty, got into her bag; I then found a place next to the mountain of dead seals. The men lay any where upon them.

" On the 8th, in the morning early, putting my head out of the bag, I gave orders to our cook to boil coffee for us, and oatmeal porridge for our men. After morning prayers, we set out, on an excellent smooth track, till half an hour after eight o'clock, when we discovered, with great alarm, that over the mountains of Kiglapeit, the track was filled with irregular masses of ice, like towers, some higher, and some lower. We almost despaired of getting through them. Under the mountain, the weather grew warm and still; and we sent the smaller sledge forward to find a road through the masses of ice. I could never have conceived that such vehicles and roads could exist, till I now saw them.

till morning, when he helps him out again. In summer, the flap is dispensed with. The invention, however, is of European origin, and a luxury introduced by the Missionaries; for an Esquimaux lies down in his clothes, without any further preparation.—*Journal of a Voyage to Ungava Bay*, p. 34.

We got on very slowly, as the dogs seemed disposed, some to go one, and others another way, round the ice masses. The consequence was, that they got entangled in their traces, some of which are eight yards long; and we had often to stop to disengage them. The motion of the sledge was likewise so violent by the roughness of the ice, that my feet became very uneasy. At three, P. M. we had passed the mountain, and about half-past six took up our night's lodging in a cavern, dark and dismal in appearance, but to us a welcome retreat.

"On the 9th, we met with good roads, and arrived without accident, at Okkak, at three o'clock in the afternoon, where we enjoyed the fellowship of our brethren and sisters, with thankful hearts, till the 16th, when we returned to Nain. The weather was excessively boisterous, but the Lord brought us safe to our home."

We cannot proceed in our account of the work of the Moravian Missionaries in Labrador, without again recurring to the brotherly love which united them in their labours. For nearly sixty years, they have been engaged in the service of Christ among the Esquimaux; and we can find nothing in their annual communications to the Society in London, which would lead us to suppose, that during the whole of that period, the bond of brotherly affection was broken by any disagreement.

On the contrary, their letters afford abundant evidence, that peace and love reigned among them. This they attribute to the grace of God, and indeed it is easy to perceive, that He alone could have preserved them in mutual love, under the trying circumstances in which they were placed. Sometimes they were oppressed by hard labour, and sometimes they were agitated by alarming apprehensions, as to the safety of the ship, upon which their temporal subsistence depended; had the Brethren been united by ordinary motives, the peevishness which would have been engendered by the operation of their hardships and forebodings upon their selfishness, would soon have broken their union. But it was not so, the love which prevailed among them, was produced by their common union in Christ; it was derived from him, and as this brotherly love is the essence of that life which believers derive from their glorified head, it could not be destroyed, for Christ dieth no more; and because he lives, His people live also.

In drawing this part of the history of the Labrador Mission to a conclusion, we would once more commemorate the kind providence of God, in preserving the Brethren's ship in all her perilous voyages, during a period of sixty years, suffering her only to encounter so much actual danger, as might rouse our stupid minds to consider his

hand in her deliverance. The last event of this kind which we have to notice, in this part of the narrative, is recorded in the following extract of a letter, from the Missionaries, to the Society in London.

Nain, August 30, 1828.

DEAREST BRETHREN.

"On the 9th of this month, we received the joyful intelligence, that the Harmony had arrived safe at Okkak, on the 6th. Our hearts were filled with praise and thanksgiving to God, for having safely conducted brother and sister Lundberg, brother Glitsch, and the whole ship's company in good health to our coast. No one can conceive what sensations of joy and gladness fill the hearts, both of us Missionaries, and of all our Esquimaux, when, after our expectations have been raised to the highest pitch, about the time of the ship's arrival, the glad tidings burst upon us, that the Harmony has arrived safe, and brought us accounts from our Brethren, and friends in Europe. We adore the goodness of God, our heavenly father, that he has again protected this small vessel in her dangerous passage through the ice. At one time the danger was so great, that she could move neither forward nor backward, but, the ice pressing upon her from all sides, was in imminent danger of being crushed, and overwhelmed by the towering masses surrounding

her. The help of man was vain, and she seemed left to her fate, when at once, as if by an unseen hand, she went forward without wind or sails, pushed for herself a passage through the tremendous fields of ice, and escaped into open water. All on board stood astonished at this merciful deliverance, and even the sailors exclaimed, 'this is the work of the Almighty!' nor could the Missionaries on board refrain from tears of gratitude."

The reader has already been informed, that of late years, Okkak, the most northern Missionary Station, had become the principal resort of the heathen Esquimaux, and hence the number of residents at that Settlement, in the latter period of the Mission, very much exceeded the number of inhabitants at Nain, or Hopedale, which derived little accession, except from the ordinary increase of population, by the birth of children.

In 1826, a Missionary resident at Okkak, writes: "I believe that the number of our inhabitants has not reached its full limit. I think that a great many Esquimaux from the north are in a state of preparation, and desire to hear the Gospel. Four boats full of them came to us this summer; and we did not fail to press upon them the necessity of conversion, if they would save their souls from destruction. In many I discovered great attention and thoughtfulness; but most of them were prepared with excuses, why they could

not, just now, be converted. Several declared, that after they had obtained this and the other object of their wishes, they would then turn to the Lord."

This great concourse of heathen resorting to the northern Settlement, early led to desire the establishment of another Missionary Station, to the north of Okkak. The interesting facts connected with the several attempts which were made from time to time to carry this object into effects, must constitute the subject of another chapter.

CHAPTER XII.

The Missionaries learn that the northern districts of Labrador are thickly peopled—Are invited by the Heathen to settle among them—An unsuccessful voyage—Another voyage undertaken by the Brethren, Kmoch and Kholmeister—Devotedness of the Esquimaux pilot—Various perils—Intercourse with the Heathen—A providential meeting—Amazement of the Savages—Prayer answered—Return to Okkak—A mysterious providence—Desire of the heathen for Christian instruction—Final arrangements for the establishment of a Missionary settlement at Kangertluksoak in 1830—A ship sent out with building materials, &c.—Joy of the natives—Conclusion.

So far back as the year 1800, the Missionary Brethren had learned from the reports of Northlanders, who occasionally visited their settlements, that the coasts and islands of the north were more thickly peopled than the more southern districts of the country. On asking this people whether it would be agreeable to them, to have a Mission established in their country, they assured the Brethren, that it would give them the greatest pleasure. "The whole land," they said, "would welcome them with one shout of rejoicing." Encouraged by these appearances of a providential opening for the fur-

ther propagation of the Gospel, preparations were made by two of the Brethren in 1800, for a coasting voyage, to explore the country, but the Lord's time was not come, and their plan was frustrated by unfavourable winds and weather.

This project, however, though suspended for some time, was not abandoned; and in 1811, the Missionaries Kholmeister and Kmoch cheerfully engaged in this perilous and difficult enterprise, for which they were peculiarly qualified. The latter, to other essential qualifications, joined great cheerfulness and intrepidity. The former, having resided seventeen years in Labrador, was complete master of the language, and was gifted in an eminent degree with a kind and affable manner, which was particularly calculated to conciliate the good will of wild and ignorant savages, while his ardent zeal for the promotion of their best interests, enabled him to submit with cheerfulness, to any hardships which might be encountered in an enterprize so calculated to advance their eternal welfare. Having engaged a Christian Esquimaux, named Jonathan, from Hopedale, as a pilot, they embarked at Okkak, June 23, 1811, on board his two-masted shallop, having been commended to the grace and protection of God by the congregation, who assembled for that purpose in the chapel. In this expedition the Missionaries were accompanied by four Esqui-

maux families, besides that of their guide, amounting in all to nineteen persons.

The sacrifice which Jonathan made, in consenting to accompany the Missionaries, was very great. At Hopedale he was considered as the principal person, or chief of his nation, but being made a partaker of the same spirit by which the Missionary Brethren were actuated, he was willing to sojourn among strangers, where he would have no pre-eminence, and to expose himself to unknown hardships and dangers, sustained only by the hope, that the projected voyage might open the way for the introduction of the Gospel, among a portion of his countrymen, still sitting in darkness, and the shadow of death. When any of his countrymen represented to him the danger of the expedition, he used to say, "Well, we will try, and shall know better when we get there;" and once he said, "When I hear people talk about the danger of being killed, I think, Jesus went to death out of love to us; what great matter would it be, if we were to be put to death in his service, should that be his good pleasure." So effectually had this poor heathen been taught, that "Christ died for all, that we which live, should not henceforth live unto ourselves, but unto him who died for us, and rose again." Nor was this a mere empty boast; this generous principle of devotedness to Jesus, evidently actuated our Esquimaux captain, du-

ring the severe trials of this most perilous voyage; his cheerful, firm, and faithful conduct under all circumstances, being quite consistent with his previous professions.

For several days our voyagers proceeded along the coast, without any remarkable occurrence. At night they generally approached the shore, and cast anchor, as there was still much drift ice, which it required constant vigilance to avoid. They frequently met with companies of Esquimaux from Okkak, and other places, who had their summer stations along the coast. With these, the Missionaries kept meetings for worship, whenever circumstances permitted, especially on Sundays.

The travellers had not made many days sail northward, when they found their passage completely obstructed by floating ice which drifted towards them and obliged them to put about. They were brought into such great distress, that even the hardy captain himself repeatedly exclaimed, in a plaintive tone, "Alas! alas! we shall soon be without boat." In these distressing circumstances some of the crew were obliged to land and haul the boat round the points, while others with hooks and spars, kept her off from the rocks and masses of ice. Two or three times the little vessel struck on sunken rocks, but by God's mercy, she floated off again without sustaining any damage.

July the 15th our travellers reached Nachvak Bay, where a party of heathen Esquimaux, about fifty in number, had fixed their summer residence. As soon as the Missionaries and their party approached, these poor people testified their joy by loud shouts, and by discharging their muskets, they hastened down to the beach, where they vied with each other, in assisting the Brethren and their companions to land. The modest and correct behaviour of these heathen, induced the Missionaries to sojourn with them two days, during which they acquainted them with the design of their voyage, and preached the Gospel to them. They were evidently much impressed, and one of their chief men said, "I am determined to be converted to Jesus." The Christian Esquimaux seconded the testimony of the Missionaries, commending the Gospel, by their exhortations and devout demeanour, to their heathen countrymen.

On the 25th of July our travellers arrived at Oppernavik, where they found Uttakkiyok, an Esquimaux from Ungava Bay, with his two wives, and youngest brother, awaiting their arrival, he had been watching for them during the whole spring, and had erected signals on all the heights surrounding his tent, that they might not miss him. The kind providence of God, in disposing the heart of this heathen so favourably towards the Brethren, was afterwards very conspicu-

ous, for without such a steady and skilful guide, they must have long wandered in the most painful and perilous uncertainty, in the desert regions to the west of Cape Chudleigh, where, on a coast of one hundred miles in length, they did not meet with a single inhabitant.

Having been safely conducted through many dangers, similar to those which have been already described, our navigators doubled Cape Chudleigh, and now they found themselves transported as it were into a new world. The coast which had hitherto taken a northerly direction, now turned to the south south-west. The Ungava country soon opened to their view, and a favourable breeze carried them swiftly amidst the numerous islands which lie along the coast. Here they descried three boats, full of people, making towards them from the shore. They proved to be inhabitants of Ungava, and welcomed them with shouts of joy and firing their pieces. The Missionaries visited them in their tents, and informed them of the purpose of their voyage. As many of these savages had never before seen a European, they gazed at the Missionaries with wonder depicted in their countenances, and not satisfied with occular inspection, they felt the Brethren with their hands from head to foot.

Leaving these poor people, the travellers proceeded onward, and on the 7th of August,

dropped anchor at the mouth of the Kangertluksoak, or George river, in the Ungava country, lying 140 miles S.S. W. of the Cape, in latitude, 58° 57′ north. Here they staid some days, pitching their tents on a green slope, overgrown with shrubs, and flanked by a woody valley, which possessed every advantage for a Missionary Station.

Our travellers, leaving this place, had proceeded but a short way, when contrary winds obliged them to cast anchor in an exposed situation, where they were detained several days, and when the wind became more favourable, it blew with such violence as exposed their little vessel to great danger. Their situation was now critical, the season was far advanced, the frosts might soon set in, and render their return to Okkak impracticable: on the other hand, they were only seventy or eighty miles distant from the western extremity of the Ungava country, which had been fixed upon as the final object of their voyage; under these circumstances, it was difficult to decide whether they should proceed or return; in this perplexity, the Brethren retired to their tent, and having maturely weighed all the circumstances, they entreated the Lord's direction in fervent prayer. They rose from their knees with a firm conviction, that they ought to proceed in His name, relying on his help. And when they mentioned their determination to the

Esquimaux, they found them cheerfully disposed to prosecute the voyage.

A sail of six days brought them to the mouth of the Koksoak, or sand river, about six or seven hundred miles distant from Okkak, and the very place which they had wished to reach. Here also, not far from the mouth of the river, they discovered another place well adapted for a Missionary Settlement. The travellers remained in this place from the 25th of August, until the 1st of September, and during this time they had frequent intercourse with the natives, to whom they explained the object of their voyage. The Esquimaux in this place presented the appearance of extreme wretchedness. As some of them had never before seen a European; they were at first very shy, but having received a few trifling presents, they became more free and communicative, they listened with attention to the discourses of the Missionaries, repeatedly expressing their wish, that they would come and settle among them in their country, that they might hear more of the Gospel, and be converted. Being satisfied from the accounts of the natives, that there were no eligible places farther to the west, our voyagers returned homewards, and reached Okkak in safety on the 4th of October, having been absent fourteen weeks, during which they had performed a voyage, of from twelve to thirteen hundred miles.

Various untoward circumstances, however, still prevented the Brethren from turning the valuable information which they had derived from this voyage to a practical account, which they must have the more lamented, as their visit had excited an anxious desire among the savages, for the final settlement of Missionaries in their country.

Among the events which obliged the Brethren to delay the planting of a Mission in the Ungava country, the following, which we transcribe from the periodical accounts, is too remarkable to be passed over in silence.

" October 28th, 1816. The Jemima arrived in the river from Labrador, after one of the most dangerous and fatiguing passages ever known. As in almost every part of Europe, so in Labrador, the elements seem to have undergone some revolution during the course of last summer. The ship arrived at the drift ice on the Labrador coast, on the 16th of July. Captain Fraser found it extending two hundred miles from the land, and after attempting to get in, first at Hopedale, then at Nain, and at last at Okkak, he was at length completely surrounded by ice, and in the most imminent danger during six days and nights, expecting every moment that the ship would be crushed to pieces; till after very great exertions, he got towards the outer part of the ice. Nevertheless, he was beset by it for forty-nine days, and did not reach

Okkak till August the 29th, to the astonishment of all our Brethren, as well as the Esquimaux. The very next day the whole coast, as far as the eye could reach, was entirely choked up by ice, and after laying at Okkak nearly three weeks, he was twice forced back by it on his passage to Nain, which place he did not reach till September the 22d. After staying the usual time, Captain Fraser proceeded, October the 3d, from Nain to Hopedale, though with fine weather, yet, on account of the lateness of the season, and a great deal of drift ice, with but little prospect of reaching that Settlement. This circumstance he mentioned to the Brethren at Nain. However, brother Kmoch and his wife, and the two single Brethren, Korner and Christensen, who were going to Hopedale, went on board, and they set sail; but the same evening it came on to blow exceedingly hard, with an immense fall of snow, and very thick weather, that they could not see the length of the ship, and being within half a mile of a dangerous reef of rocks, the captain was obliged to carry a press of sail to clear them, which he did but just accomplish; for after that the gale increased to that degree, the wind being right on shore, that he could not carry sail any longer, and was obliged to lay the ship to, when the sea often broke over her, and he was at last necessitated, seeing every attempt to reach Hopedale

in vain, to bear away for England on October the 5th. He again experienced a gale, equal to a hurricane, on the 8th, 9th, and 10th of October, which, during the night, between the 9th and 10th, was so violent, that the captain expected the ship would have foundered. She was at one time struck by a sea, that twisted her in such a manner, that the very seams on her larboard side opened, and the water gushed into the cabin, and into the mate's birth, as if it came from a pump, and every body at first thought her side was stove in; however, the Lord was pleased to protect every one from harm, and, considering all things, the ship has not suffered materially, neither was any thing lost."

This disastrous and unlooked for event occasioned many fears and perplexities, both to the Missionaries in Labrador, and their Brethren and friends at home. But the most distressing consequence of this mysterious providence, was the hinderance which it raised in the way of sending a Mission to the Ungava country. The unexpected removal of four Brethren to Europe, so thinned the number of labourers, and so reduced the Society's funds, that such an undertaking became at that time impracticable.

In the mean time, the anxious expectation with which the Esquimaux looked out for the arrival of the Missionaries, seemed to say to the Brethren, come over and help us.

In the winter of 1815, two Esquimaux, Atsugarsuk and Aveinek arrived at Okkak in a sledge from Nachvak, with a message from the people in the Ungava country. They had left the river Koksoak in the spring of 1814, and spent the winter at Nachvak. They related, that during the summer of 1813, twenty-one boats full of people, with their goods, had arrived in the Koksoak, anxiously waiting for the return of the Missionaries. They spent the winter partly on the banks of that river, partly in its neighbourhood. In the spring of 1814, about the time that these two men were preparing to depart, other thirteen boats arrived, and more were expected, under a certain persuasion that they should meet the Brethren there. Uttakkiyok, the friendly Esquimaux, before mentioned, had spent a greater part of that time in a situation outside of the islands, that he might be ready to conduct the Missionaries as pilot, whenever they might arrive, either with a ship, or in boats. He, as well as the other Esquimaux, had taken care to preserve the boards and other signals which the Brethren had set up near the shore, that they might not seek the former places in vain. So anxious were these poor savages to afford every facility to the setting up of a Missionary Settlement in their country, that they had resolved in their council, not to cut any timber for the repairs of their kayaks and boats in

the Koksoak, that the woods might not be injured, but that the Brethren should have plenty of timber to build their houses. They therefore went for wood into the great river Aksaviok, where large timber trees are found, and had commissioned the above-mentioned two men to inform the Missionaries that they were waiting for them with great longing, many of them being desirous to live with them, and be converted. Uttakkiyok told them, that if the Missionaries did not come in 1814, he would, during the summer of 1815, go with his boat to Okkak.

Even the Indians expressed their joy at the expected arrival of teachers, and had made many friendly signs from off the hills, pointing towards the sea, and signifying, that they would be visited from that quarter.

This anxious desire of the heathen for instruction, makes the extraordinary event which hindered the Brethren from gratifying their wishes, the more incomprehensible. But times and seasons are in the Lord's hand, "He doeth all things well, and the duty of His servants is, under every trial, to be resigned to His will."

We find the Missionaries in their subsequent communications, frequently expressing their desire, that a Station might be established at Kangertluksoak, and expressing their readiness to give all the assistance they could, to the furtherance of this object. Va-

rious circumstances, however, arose to delay the accomplishment of their wishes until the year 1830, when the Society determined, in dependance on the help of the Lord, to avail themselves of the opening which Providence had made, for the communication of the Gospel to the northern Esquimaux. The needful preparations were therefore made, a vessel was hired for the transport of building materials, and other stores, and the last communications from the Missionaries, dated August, 1830, announce the safe arrival of the ship, with her cargo, on the coasts of Labrador. The Missionaries write as follows.

DEAREST BRETHREN.

" We received your kind letter of May the 25th, on July the 24th, by the safe arrival of the Harmony from Kangertluksoak. We soon met, and offered up praise and thanksgiving to God our Saviour, that he had brought the ship, with her companion, the Oliver, Captain Corrigal, to our coasts, protected from all harm.

" We felt great gratitude towards you, dear Brethren, not only that you had again so generously sent the necessary stores and provisions for us by the Harmony, but had even ventured, in reliance upon the help of the Lord, to transmit all the building materials necessary for the Mission-house and

church at Kangertluksoak, as well as provisions for the Brethren residing there, by hiring a second vessel for that purpose. We also have done what we could to further the formation of this new Settlement, and have experienced the blessing of the Lord accompanying our labours. By His mercy we were favoured, during last winter, with such an extraordinary sledge-track, that the oldest inhabitant cannot remember one so good. This afforded us the means of transporting to the new place, rafters, boards, and shingles, which, with the help of our Esquimaux, we had in preparation.

"In the beginning of March, brother Lundberg paid us a visit, when we conferred with him respecting the best plan to be adopted; and we resolved to convey all the necessary stores by sledges, together with the frame-work of the house to be put up at Kangertluksoak. Brother Mentzel was commissioned to care for the execution of this plan. On the 22d of march he arrived here from Nain; and, on the 13th of April, set out in company of brother Beck, and six young Esquimaux, for Kangertluksoak. On the 8th of July, the frame-work of the house was erected, and on the 21st, the day before the arrival of the ships, it was covered with weather-boarding on three sides. The stores, therefore, sent by the Oliver, could immediately be brought under cover. The house is

forty-eight feet long, and twenty-eight broad, two stories high, and contains three dwelling-rooms, and a kitchen on the ground floor, and may be inhabited as soon as resident Missionaries are appointed for this new Settlement. The whole will be finished next spring, God willing. There is likewise room in this house for a temporary chapel; and the completion of it will be committed to the Brethren Kruth and Beck, brother Mentzel having been invited to visit Europe. We believe that all relating to the formation of this Settlement proves, that the Lord has laid his blessing upon it, for He has given success to all our exertions. May He grant you the means of bearing so much additional expense, by disposing the hearts of those who delight in the spread of the Gospel to come to your assistance."

The following letter written by one of the Brethren, who accompanied the ship which carried out the building materials for the new Settlement, contains some interesting particulars.

Kangertluksoak, July 26, 1830.

"My letter from Stromness, will have given you some particulars of our passage from London to the Orkneys, and our detention there for upwards of a week, owing to the state of the weather. It was not till the 19th of June, that we were able to continue

our voyage, the wind having meanwhile become favourable. The text for the day, forming part of the prayer of Solomon, at the dedication of the temple, proved a real encouragement to me, especially as it admitted of an easy application to our little vessel: 'Let thine eyes be open towards this house night and day.' And truly did we experience, during the whole of our passage across the ocean, and along a dangerous, and, in part, an unknown coast, that the eye of our Almighty Father, ever the keeper of Israel, who sleepeth not, neither slumbereth, was over us for good; and that we were the objects of his favour and protecting care. After a remarkably safe and pleasant voyage, we arrived off the coast of Labrador, on the 18th of July. The high land between Okkak and Kangertluksoak, forming the promontory of Kaumoyak, came first into sight, and presented an interesting appearance. On the following day, we passed the island Nellertok, (to which Captain Frazer gave the name of the watchman,) with a light but favourable wind; and on the 20th, came so close in shore, that we confidently expected the report of a gun would bring some Esquimaux on board. Being, however, herein disappointed, it was deemed advisable, lest any accident should happen to the ships, from our ignorance of the soundings, that Mr. Sutherland should proceed with the Harmony's boat

in search of the entrance into Kangertluksoak Bay. About nine o'clock in the evening, he returned with an Esquimaux, whom he had met with at Nappartok, and who informed us, that Kangertluksoak lay considerably farther to the northward. The object of my coming, being explained to this man, who was a heathen, he held out his hand to me, in the most friendly manner, saying, *nakomek*, (that is well.) Shortly after, two kayaks from Kangertluksoak approached us; the Esquimaux to whom they belonged, came on board, and remained with us, for the purpose of piloting the vessels into the bay. Early on the 21st, the report of our guns brought a great number of Northlanders, from Saeglek and Nachvak, on board the Harmony. They were mostly heathen, and several of them had a somewhat rude and savage aspect. On the whole, I was exceedingly struck with the marked difference existing between the appearance and manners of the converted Esquimaux, and of their heathen countrymen; the sight of the latter affected me greatly. Their habits indicated a state of existence, but little superior to that of the brute creation, the children in particular, seemed to be almost utterly neglected. At half-past four o'clock, brother Beck paid us a visit; from him we learned, that brother Mentzel and himself had been stationed at Kangertluksoak, since the 7th of April,

awaiting our arrival, and that brother Kmoch had been assisting them for several weeks, but had been obliged to return to Okkak, in consequence of ill health. The vessels having dropped anchor, we proceeded on shore, thankful to the Lord our Saviour, for all the goodness and mercy bestowed upon us, during our voyage of seven weeks. We found a good house nearly constructed on the site of the intended Settlement; the sides, with the exception of one gable, being already boarded over. The country around Kangertluksoak looks green at this time of the year; and as to the harbour, Captain Taylor gives it the character of being superior to those at the older stations. On the 23d, brother Mentzel took leave of brother Beck and myself, who are appointed to remain at this place, and proceeded with the Harmony to Okkak, attended by our best wishes and prayers. The weather having meanwhile cleared up, we commenced the unloading of the Oliver, in which we were stoutly assisted by about thirty Esquimaux, with their wives and children. In the course of three days, forty-four thousand and nine hundred bricks were landed, and brought under cover. I had no idea that this part of our task would be accomplished in so short a time. On the 29th, all the casks were emptied of their contents, and in less than two days we hope to see the cargo of the Oliver fully discharged.

Thus far, therefore, the Lord hath helped us; and on Him we desire to depend, for that aid and support which we shall still require, if the work, which we have undertaken in His name, is to be successfully executed. Assist us with your prayers, and your brotherly co-operation.

"FERDINAND KRUTH."

While the ship was at the place destined for the site of the new Settlement, three boats, containing from forty to fifty heathen from the northward, paid the Missionaries a visit; but owing to the accumulation of business, they were unable to give that particular attention to them, which they could have wished. Several of their number expressed their desire to hear the Gospel, but could not resolve to remain with the Brethren, at the hazard of being separated from their relations. To use their own expressions, "they felt themselves unable to live with the believers." If, however, the father of a family is desirous to be converted, the members of his household have no alternative but to follow him, and in this way many a soul has been brought under the sound of the Gospel, and eventually won for our Saviour.

Thus favourable are the appearances under which this new Settlement has been commenced; its future prosperity and growth depend upon the sovereign pleasure of God,

but while we acknowledge this, let it not be forgotten, that He works by the instrumentality of men, and that it is the duty of all who profess His name, to be fellow-helpers of the truth, and to assist with the gifts and talents, which the Lord distributes severally among them, in the furtherance of every plan which seems fitted to extend the kingdom of the Redeemer. There are in those northern regions, hordes of savages, so degraded even in intellect, that there is in many, little to distinguish them from the seals on which they feed; yet these poor people have souls, capable of knowing God, and delighting in Him, but they know Him not, Satan holds undisturbed dominion over them, nor have they ever even heard of Him, who alone has power to deliver the human soul from his thraldom.

In some of the modern voyages of discovery, which have been made towards the north pole, Esquimaux were found existing in a state of the deepest seclusion, they had never before seen men belonging to the civilized world, nor of a race different from their own; and so utter was their ignorance of those objects which are most familiar to us, that it cost no small pains to convince them that the ship which had carried the strangers to their coasts, was not a huge animal. They supposed too, that the navigators were beings of a different species, whose mere touch might communicate a fatal influence, and it was with

difficulty they were induced, to accept the offered hand, of even a Greenland interpreter, connected with the expedition. The establishment, therefore, of a Missionary settlement further northward, by the increased facility which it affords to these poor people of hearing the Gospel, must be regarded by all who are interested in the extension of the Redeemer's kingdom, as a matter of the deepest moment, and should the account which our navigators have given us of the poor Esquimaux, contribute in any measure to stir up the hearts of God's people to send the Gospel to them, these perilous voyages will have been productive of a more glorious result, than had a passage been discovered, through which the wealth of India might have been poured upon Europe.

The knowledge which the Moravian Brethren possess of the Esquimaux language, and their being inured to the hardships connected with a residence in these polar climates, peculiarly qualify them for invading those dark, and hitherto undisturbed dominions of Satan. God has apparently opened the way before them, for in addition to the encouraging commencement of the Settlement at Kangertluksoak, we may recollect, that in the reconnoitering voyage made in 1811, an eligible site for another Missionary establishment, was discovered at a still more remote part of this wild and unfrequented coast. The Editor of this little history, would express a hope,

that these facts may move some of his readers to consider, in the disposal of their property as God's stewards, the claims of the Esquimaux.* Let those, who have themselves received the Gospel, recollect that they

* The Brethren's Society for the furtherance of the Gospel, close their statement in reference to the preparations made for the establishment of a fourth Missionary Settlement in Labrador, with these words. "The means at the disposal of the Society are altogether inadequate to the accomplishment of the work, which they have taken in hand; but, in the confident hope, that it will conduce to the spread of the Gospel of Christ among the Esquimaux, they venture to call on their brethren and friends to support it by their benevolent contributions; and, above all, by their fervent prayers for the divine blessing.

"The sum required, which will include the cost and transport of materials for the erection of a church and Mission-premises at Kangertluksoak, is calculated at about £1000. A separate account of all receipts and disbursements, in furtherance of this object, will hereafter be laid before the public.

"Donations towards the separate fund for Kangertluksoak, will be thankfully received by the Rev. C. I. La Trobe, Secretary of the Society for the furtherance of the Gospel, 19, Bartlett's Buildings; by Mr. E. Moore, Treasurer, 97, Hatton Garden; and by the Ministers of all the Brethren's congregations in Great Britain and Ireland; also by Mr. Robert Plenderleath, Edinburgh; James Playfair, Esq. Glasgow; and by the following persons on behalf of the London Association in aid of the Brethren's Missions; W. Leach, Esq. Treasurer, 38, Charles Street, Westminster; Messrs. Smith, Payne, and Smiths, Lombard Street; Messrs. Hatchard and Son, Piccadilly; and Mr. Nisbet, Berners Street."

are debtors to all men, debtors in love, which is to know no weariness in well-doing, but continually to exercise a self-denying diligence in seeking for objects which stand most deeply in need of its kind offices. And, indeed, we would say to all those who acknowledge this debt of love, and feel in any measure the constraining power of that blessed principle, which is the joy and furnishes the occupation of heaven itself, that we know of no region on the earth, which calls for the exercise of it from them, more than the northern polar regions. There, those who are however, of one blood and one family with ourselves, Acts xvii. 22, live in deep and distant seclusion from the haunts and busy scenes of all who profess the knowledge of the name of Jesus, that only name under heaven, given among men, whereby they must be saved. But alas! how shall they hear of this name, without a preacher; and without this name, they are totally in darkness, even until now. Satan holds undisputed lordship over them, and impelled by him who was from the beginning a murderer and a liar, who can tell the foul deeds which they practice, without remorse, and without fear. Even in their best estate, how wretched are they—toiling for a precarious subsistence, they know no enjoyment beyond that in which the brute might participate; but not being able to restrain all the actings of the immor-

tal soul, they are tormented by fears to which the brute is a stranger: they tremble with dread of some angry and malignant spirit, whose power is too mighty to be resisted—they know themselves to be mortal, and shudder at the thought of death, seeking to drown the disquieting apprehensions of its approach, and its consequences, in a stupid recklessness of futurity; and at length, when death comes, they lie down in darkness and hopelessness. During their sleep of sin in this life, they might have dreamed that they were satisfying the cravings of their immortal souls, by the indulgence of animal desires. But they awake in the world of spirits, and "their soul hath appetite." Earth, with its enjoyments and occupations has passed away, and they find themselves destitute of any meetness for the inheritance of the saints in light—because destitute of that new life which is derived from Christ, and which alone can converse with the joys, and have place in the occupations of heaven. "Except a man be born again, he cannot see the kingdom of God."

We speak not of the precise condition in which the souls of the heathen may be fixed after death, we see not our authority for this—but we do see our authority for insisting on it, that the knowledge of God, in Jesus Christ, and that only, is life eternal; and under the sanction of this solemn

truth, and in the constraining power of the love of Christ his ransomed people are to spread this knowledge of the name of God their Saviour, and to witness, in their own persons, its healing, sanctifying, and gladdening virtues. Lord increase our faith, and while we rejoice that true and righteous are thy ways, thou King of saints, let our knowledge of the ruined state of the whole earth, and all its families, by reason of sin, endear to our hearts the message of Thy redeeming love, and urge us to spread it from pole to pole; believing assuredly that, according to the good word of Thy grace, thy way shall be known upon earth, and Thy saving health among all nations.

THE END

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